

THE
LIVES
OF THE
PROPHETS,
^{M/R}
Patriarchs, Apostles, &c.

WITH
The Interpretation of their Names:
Collected into an Alphabetical
Order, for the benefit of the Rea-
der.

LONDON,

Printed for Nathaniel Rolls, at his Auction-
House in Petty Cannon Hall near the North-side
of St. Paul's Church, 1695.

son
wa
su
mi
as
on
his
mi
Ei
by
Ga
una
dia
anc
sop
cly

TO THE
CHRISTIAN READER.

THE best learned, and wisest Philosophers, having received no taste or light of the Gospel of Christ, but only being led and directed by Nature and Reason, held this for a Principle among themselves, that *MAN* was not born to himself only, but was framed of Nature such an excellent Creature as he is, to that end, that he might employ those singular gifts wherewith he is beautified, as *Wisdom, Reason, Memory, Discretion, and Judgment*, not only to his own private commodity, but also to the profit of his Country, and others. This good opinion ingrafted in their minds by Nature, delivered from one to another by Instruction, and so from time to time continued among themselves by consent: caused the best able Men among them, such as God and Nature had plentifully endued with knowledge and understanding, to leave such worthy Monuments as they did to Posterity: as *Plato, and Tully, good Rules of life and government. Aristotle, the hidden secrets of Philosophy: Ptolomy, the high mysteries of Astronomy: Euclid, the infallible Principles of Geometry. Varro, the*

To the Reader.

necessary observations of Husbandry, &c. Out of the which, so great commodities in all Ages have been reaped, (and as occasion and good wits have served) have also from time to time been increased. If this Principle of theirs be sound and true (as indeed I take it to be) then of consequence, one other depending upon the same, must needs be as true, and that is this: That those Men do nearest approach to the Rule of uncorrupt Nature, and do best deserve of a Common-wealth, whose labours and travails are bestowed on those things which tend to the best end. For by the consideration of the end whereunto each thing leadeth, the goodness and excellency of the thing it self is to be known and esteemed. As for example: If health either maintained, or recovered be good: then Physick, whose chief end is to maintain and recover health, must needs be good also. If good government publicly, and peaceable enjoying of our own privately, be a good thing, and to be commended: then the Law, for that it respecteth Justice in all actions, and quietness, as his chief end, must needs likewise be good, and deserve the like commendation. And as there be many things, which for this self same Reason that I have now alledged, are to be accounted good, and praise-worthy in their kind: So, I think there is no man so far from Reason, but that he seeth, by the self same Argument it must needs be inforced, that though many Arts and Sciences be good, for that their ends be good: yet some one there is, that is to be accounted as best, for that its end is best. The chief end of Man in this World, what it is, I think no Christian man so slenderly instructed, that he maketh any doubt thereof.

For

To the Reader.

For the very Philosophers themselves, of whom I spake before, were fully resolved, that it was to live well and virtuously, and affirmed, that (whereas other Creatures are made groveling, and still beholding the ground as they go) Man was therefore framed streight and upright, that he might always behold Heaven and heavenly things, and so by the very shape of his body and countenance, be put in mind continually, that albeit he were here for a season, as a wandering Pilgrim upon earth, yet his end was, to be a free Citizen, and an inheritor of Heaven above: And as they by Reason and Conjecture were led so to think: so we by Faith, and express Commandment, are moved, so stedfastly to believe. If then the knowledge of God and heavenly things, be the chiefeſt end and mark whereat man ought to ſhoot, it muſt needs be concluded, that thofe Mens ſtudies and labours deserve the greateſt praise, which are employed to the attaining and di-reſting of others thereunto. Wherein, as God in all Ages hath alwaies ſtirred up ſome, who haue taken great pains therein, to the publick commodity of others: So, in my ſimple judgment, neither this preſent Work, neithor the Author thereof deſerveth the leaſt commendation. And albeit I wot full well, that ſo the Work it ſelf be good, it is not great-ly material what the Workman be: yet, like as good Wine is then beſt, when it is drunk out of a clean Vefſel, and good Meat then moſt delighteth, when the Dresser thereof is cleanly: So this Book, which of it ſelf, I doubt not, to be ſuch, that it will be liked of all thofe who delight in God and godli-ness, I truſt, even for the Author's ſake, it ſhall never awhit the

To the Reader.

worse be welcome. Of whose sincere life, and great praises, although there is good cause why I should speak, for that he hath been of long time throughly known to me, and I am assured his vertues and integrity to be such, that if I should say, there are few like him to be found, I trust, for saying the truth, no good man would be offended: Yet partly for that I am not ignorant, that no man delighteth less to hear his own praise than he doth: partly for that there be many causes why I should rather honour him, than for lack of sufficient skill and ability, meanly praise him: I will leave him to thy particular judgment (gentle Reader) and to the testimonial of the whole World, who I doubt not, will say no less, but that he is a man without fraud or guile, and such a one as feareth God.

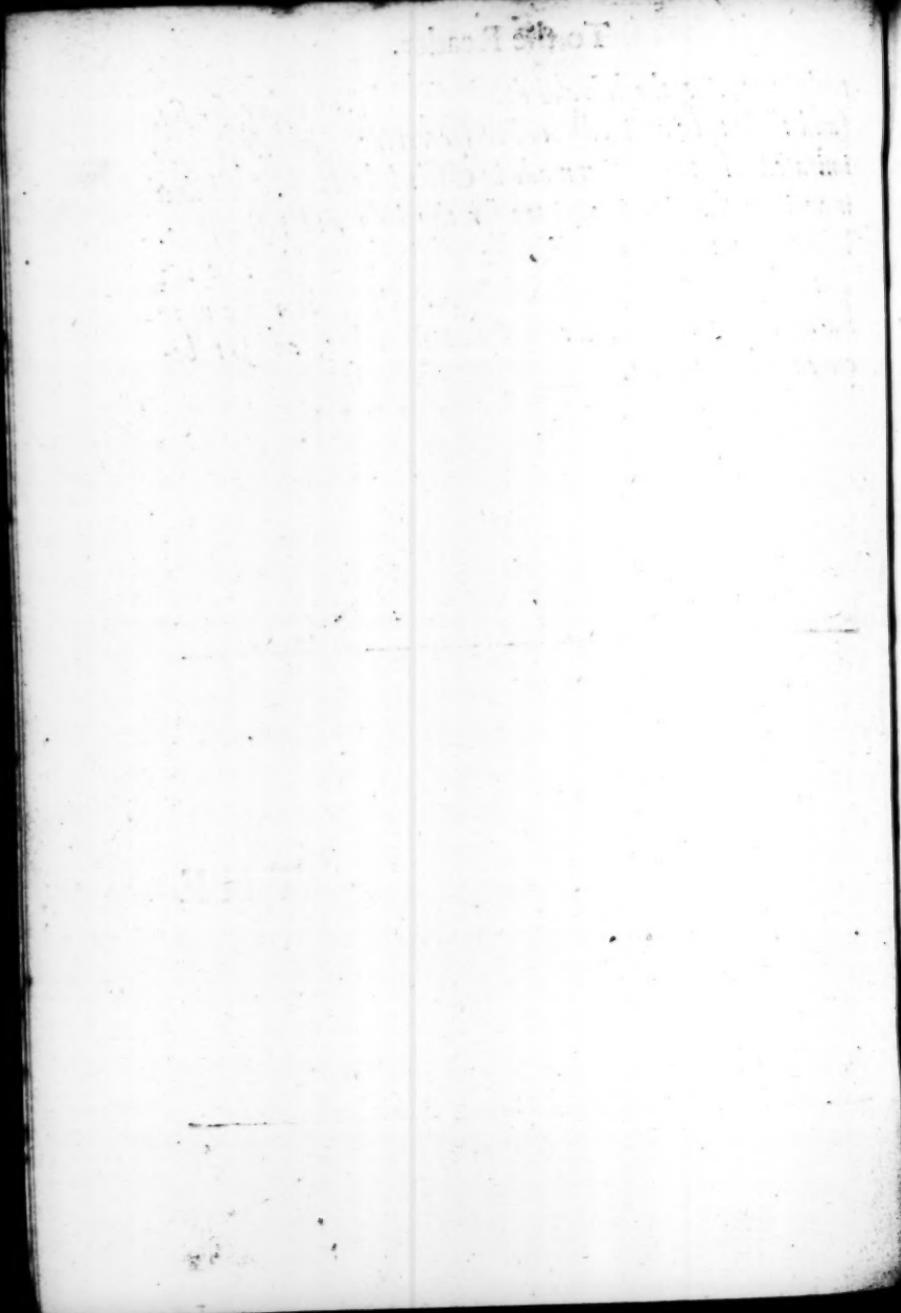
As touching the Book it self, good reason it is, each man should use his own judgment and opinion. But if my simple Testimonial may prevail, I dare warrant it to be such, that what study soever thou shalt bestow in reading the same, it shall well requite thy pains. And though the Author be such, that he rather delighteth in good and vertuous life, than maketh boast of any great learning: Yet such hath his pains been herein, that very good Clerks need take no scorn, to receive some light from this his Candel. In summ: the Book is of God, and his holy Saincts, and therefore to be reverenced: collected out of Scripture, and therefore no vain fable: written briefly, and therefore not tedious: set forth in plain and simple wise, and therefore the better for thy capacity: truly

To the Reader.

truly reporting the life and death of such, as either for sin,
(and those to be avoided) either for virtue, (and those to be
imitated) have mention made in God's holy Book. All that
is written therein, is written for thy help and instruction.
Use it then to that end that the Author meaneth, that is :
Not only to increase thy knowledge, and so to be made more
learned : but also to increase thy vertuous life, and so to be-
come the better Man.

R. M.

THE



E

A BRIEF ACCOUNT Of the *LIVES* of the PATRIARCHS, PROPHETS, APOSTLES, and other HOLY MEN.



ARON was the Son of *Amram*, and ^{Exod. 6.} Brother to *Moses*, and of the Tribe of *Levi*. His Mothers Name was *Jochebed*, Sister to *Caath*, the Father of *Amram*. He was appointed of God to be *Moses* Interpreter, and also his Prophet, what time as God sent *Moses* to *Pharaoh*, to pour out his plagues upon him. He took *Elisaba* the daughter of *Aminadab* of the Tribe of *Juda*, to wife. He was the first High-priest of the *Jews*. And left (with *Hur*) to govern the People in the absence of *Moses*, while he was in the Mount with *God*. And in the mean time the People (being yet infected with the Idolatry of *Egypt*) cried out against *Aaron* to make them gods to go before them. Then *Aaron* (perceiving the People inclined to Idolatry, and also thinking they would rather forgo the same, than to forsake their precious Jewels) said unto them: Pluck off the golden Ear-rings in the ears of your Wives, your Sons, and of your Daughters, and bring them to me. The people did so, and *Aaron* made thereof a Calf. Which when the people saw and beheld, they were exceeding glad. And began now to worship and honour the Calf as a god, skipping and dancing for joy. But the Lord above, beholding their wickedness, told it to *Moses*, and sent him down post-haste to reform their wicked attempts. Who then coming down from the Mount

B

with

24.

32. cap.

The Lives of Patriarchs,

with the Tables of God in his hand, and drawing near to the Host, he saw the Calf, and the people dancing before it. Which sight so kindled the wrath of *Moses* and grieved his heart so sore, that he threw the Tables out of his hands, took the Calf and burnt it in the Fire, and stampit it all into powder and ashes, which he threw into the water, and forced the People to drink it. Then he demanded of *Aaron*, what the people did to him, that he had brought so great a sin upon them. *Aaron* said: Let not the wrath of my Lord wax fierce, thou knowest the people that they are set on mischief. For they said unto me, make us gods to go before us, for we wot not what is become of *Moses*, the Man that brought us out of *Egypt*. Then I required to have their Gold and Jewels, which they brought unto me, and I did cast them into the Fire, and thereof came out this Calf. *Moses* then understanding the matter, commanded the Children of *Levi* to fall upon the Idolaters, and slew of them about three thousand persons. After this, it came to pass that *Aaron* and *Miriam* his Sister, did grudge against their Brother *Moses* because he had taken an *Ethiopian* to Wife, saying on this wise: Hath the Lord indeed spoken only through *Moses*? and hath he not spoken also by us? The Lord not content with this their contemning of *Moses* authority, was sore displeased, and stroke *Miriam* with a foul Leprosie. Which so much discomfited *Aaron*, to see his Sister so foully arrayed and disfigured, that he humbled himself to *Moses*, and said: Alas my Lord, I beseech thee put not the sin upon us, which we have foolishly committed and sinned. Oh, let her not be as one dead, of whom the flesh is half consumed, when he cometh out of his Mothers womb. And so thorow *Aaron*'s intreaty, *Moses* prayed unto God, and *Miriam* was healed. Finally, when *Aaron* had lived one hundred twenty three Years, he died in Mount *Hor*, as the Lord had foretold. And his Son *Eleazar* succeeded in his room. *Aaron, a Teacher.*

Abakuk

Idolatry punished.
Nu. 12. cap.

Disobedience punished.

Abakuck the Prophet, was of the Tribe of *Simeon*. *Dan. 14.*
 He prophesied of the taking of *Jerusalem*, by *Nabuchodonosor*. This Prophet (on a time) had prepared pottage and other victuals for the Harvest-folks. And going to the fields, to bring the same to the Reapers, an Angel of God spake unto him, and said: Go, and carry the meat that thou hast prepared into *Babylon*, and give it to *Daniel*, which is in the Lyons Den. O Lord (quoth he) I never saw *Babylon*, and as for the Den, I know it not. With that, the Angel caught up the Prophet by the top of his head, and bare him to *Babylon*, and set him upon the Den. Then *Abakuck* cried to *Daniel*, and said: O *Daniel*, thou servant of the Lord, take here the breakfast that God hath sent thee. *Daniel* hearing the voice of *Abakuck*, rejoiced greatly, and said: O Lord, hast thou thought upon me? Well, thou never failest them that love thee. And so he rose up and did eat of such things as the Prophet had brought him. And immediately, after that *Daniel* had eaten, the Angel set *Abakuck* in his place again. *Abakuck*, a *Wraſſler*.

Abakuck died
six hundred
years before
the Incarna-
tion of Christ.
Eliote.

Abdy the Prophet, prophesied destruction to the *Idumeans*, which came of *Esau*, and were utter enemies to the *Israelites*, which came of *Jacob*: as at the siege of *Jerusalem* it did most plainly appear, whereas they joined with *Nabuchodonosor* against their brethren, whom they ought rather to have holpen and defended against the Heathen. *Abdy*, a servant of the Lord.

Abdy 1. cap.

Abedmelech was a *Morian* born, and Chamberlain *Jerem. 38.* to *Zedekia* King of *Juda*. This Man had so great a confidence in God and love to his Prophets, that when he saw *Jeremy* so evil intreated, he went to the King and besought his Grace, that *Jeremy* the Prophet might be taken out of the filthy Dungeon whereinto he was cast, lest he there should perish and dye for hunger. And so obtaining the Kings good will, he took his Men and went to the Prison where *Jeremy* lay, and threw down unto him old rags

39.

Kindness re-
compensed.

Gen. 4.

Abel and Del-
bora his Si-
ster, were born
both at one
birth, fifteen
years after
Cain. Cooper.

2 King. 15.

2 Chron. 13.

2 King. 14.

& cloots which he had provided, bidding him to put them under his Arm-holes, to keep the Cords from hurting and fretting his Arms in pulling up. Now, for this his kindness shewed on *Jeremy*, and trust that he had in the Lord, he was delivered from captivity, and saved from the hands of *Nabuchodonosor*, at the destruction of *Jerusalem*, when others perished.

Abel was the Son of *Adam*, born of his Mother *Eve*, next after *Cain*. He was a Keeper of Sheep and wholly dedicated to virtue and godliness. In all his oblations, he ever gave of the best things he had. Which, of the Lord was greatly accepted. And therefore *Cain* (perceiving his Brothers offerings to be regarded, and his rejected) envyyed him to death. And at the last (by a subtile train) slew him. *Abel, Vanity.*

Abia, the Son of *Rehoboam*, began his reign over *Juda* in the xviii. Year of *Jeroboam* King of *Israel*. His Mothers Name was *Maacha* the Daughter of *Abisalom*. He walked not in the steps of *David*, but followed the ways of his Father before him. Yet (notwithstanding) for *David's* sake, God gave him a light, that is to say, a Son to Reign over *Juda*. He overcame *Jeroboam* in Battel with an Army of four hundred thousand, notwithstanding the other had twice so many chosen and picked Men. Of the which, *Abia* slew five hundred thousand, and weakened the power of *Jeroboam* so sore, that he was never able to recover his strength again, so long as *Abia* reigned. This King had xiv. Wives, by whom he had xxii. Sons, and xvi. Daughters. He reigned but three years, and was buried in the City of *David*.

Abia, the Son of *Jeroboam*, being sick on a time, his Father called the Queen his Wife unto him, and bad her disguise her self, that in no wise she might be known what Woman she was. And so go thy way (quoth he) to *Silo*, and there shalt thou find the Prophet of God, called *Abia*, which told me (long before *Solomon* dyed) that I should

be

be King of *Israel*. Make speed and take a Present with thee, and learn of him what shall become of the Child. The Queen did then as she was commanded, but all was in vain. For God had revealed the matter unto the Prophet before the woman came. Insomuch, that as soon as the blind old man heard the noise of her coming and entring in at the door, he said: Come in thou wife of *Jeroboam*, why hast thou disguised and feigned thy self to be another woman? Thou art come to receive some comfort for thy son which lyeth sick, but I am commanded to tell thee heavy and sorrowful things. It repenteth the Lord that he hath exalted *Jeroboam*, and rent the Kingdom from the house of *David*, and given it to him, forasmuch as he hath forsaken the Lord, and not followed him in his heart as *David* did, but hath made him gods of his own: therefore the Lord hath determined to bring such a plague upon the house and posterity of *Jeroboam*, that he will not leave one alive to make water against the wall: Wherefore now get thee home, and as soon as thy foot shall enter into the City, the child shall die, and all *Israel* shall lament him and bring him to his Sepulcher. And so shall none of the house of *Jeroboam* thy husband enjoy the honour of his burial, but only this child, because the Lord saw in him some goodnes toward. And so when the Prophet had done speaking, the wife of *Jeroboam* rose up and returned home to her house, and found her son dead, as the Prophet had foretold.

Abia, Father of the Sea.

Abia, the Daughter of *Zacharia*, was wife to *Ahaz*. ^{2 King. 13.} King of *Juda*, and Mother to *Hezekia*. Which name signifieth thus. *Abia*, the will of the Lord.

Abiathar, the son of *Abimelech* Priest of *Nob*, see-^{1 Sam. 22.} ing the great cruelty of *Saul*, in putting his Father to death for refreshing of *David*, escaped his hands and fled

The Lives of Patriarchs;

fled to the Forest of *Hareth* where *David* (at that time) lay, declaring to him the great murder that *Sanl* had done to *Abimelech* his Father, and to all the Priests of the Lord for his sake. Then, being comforted of *David*, he abode with him, and was his Priest and Counsellor, so long as he reigned. But in the end of *David*'s raign, he consented with *Adonijah* (who had exalted himself) to stablish him in the Kingdom, after the death of *David*. But *Solomon* (being proclaimed, and the other deposed) as soon as he was possessed, deprived *Abiathar* and placed *Sadock* in his room: And so was the word of the Lord fulfilled, which he had spoken before, concerning the house of *Eli*, for *Abiathar* was the last of that line.

Abiathar, Father of the Remnant, or excellent Father.

Sam. 25.

Abigail, the wife of *Nabal* the *Carmelite*, was a woman not only beautiful, but of a singular wisdom withal. For when her husbands denial to *David*'s men for sustenance in their masters necessity was told her, she then (considering the great displeasure that might arise of the occasion offered) hasted to load her Asses with sundry kind of victuals, sending them forth before her, and following after with speed: And as she was going, the providence of God was so, that she met *David* by the way, upon the side of an hill coming to *Carmel*, determined utterly to have destroyed her husband, and all that he had by the dawning of the day following. Then she (perceiving the fury of *David*) lighted down from her Ass, falling flat on the ground before him, and so began her petition, which was so pithily framed and done, that in the end she pacified his wrath, and stayed his hands from shedding of blood that day, for the which she was highly commended and praised of *David*, who gently receiving her present, did clearly remit the churlish behaviour of *Nabal* her husband for her sake. Which being granted she took her leave and returned again. But when she

came

came home, and found *Nabal* her husband so far over-charged with wine that his wits were gone, she thought it convenient to follow the wise mans counsel: not to re-buke him in his wine, but to let the matter rest, till the drink were all out of his brain, and his memory fresh. And so on the next morrow, she declared to *Nabal*, the great and perilous danger he was in, for his unkindness shewed to *David*, which when he heard it, did smite him so sore to the heart, that he never enjoyed himself, but dyed within ten days after. And then (in process,) this woman (*Abigail*) became *David*'s wife, and bare him a son called *Chileab*, which in the first book of *Chronicles* (chap. 3.) is called *Daniel*. *Abigail*, The Fathers joy.

Eccl. 31.

2 Sam. 3.

There was another woman called *Abigail*, which was ^{1 Chron. 2.} Sister to *David*, and wife to *Jether an Ismaelite*, unto whom she bare a son called *Amsa*.

Gen. 20.

Abimelech, King of the *Philistines*, was a man which had the fear of God before his eyes, as it may appear in the story of *Abraham*, by his godly entertainment of his wife, whom he took to be his very sister and not his wife, as they had both confessed unto him. And having a mind to the woman, he took her from *Abraham*, intending to have joyned with her in marriage, and not for any sinful desire. But when (by the voice of God) he knew she was *Abraham*'s wife indeed, and he a Prophet, and his house sore plagued for her sake, he was right sorry for that he had done, and also displeased with *Abraham* for so dissembling with him in so weighty a cause, considering the dishonesty that might have happened unto his wife by some of his men, and the peril of Gods indignation on him and on his kingdom for the same: yet notwithstanding, when he knew the cause of *Abraham*'s dissembling, he posset him with cattel, servants, and money, and delivered *Sarah* his wife unto him again.

gain, giving him also free liberty, to dwell and inhabit where he would, within the precinct of his dominion. Then *Abraham* prayed unto God for *Abimelech*, at whose petition the Lord removed his plague from the house of *Abimelech*, so that the women conceived and brought forth children, as before they had done. The like story is of *Isaac*, Chap. xxvi. *Abimelech*, The Kings Father, or a Father of Counsel, or the chief King.

Judg. 9.

Abimelech, the son of *Jerubbaal*, (otherwise *Gideon*) was a wicked Tyrant, and a proud ambitious covetous man. For when his Father was dead, he (to be King of *Israel*) consulted with all his mothers kindred to perwade the people that it was better to have one man to reign over them, than all the sons of *Jerubbaal* (which were lxx. persons in number.) And also to consider that he was of their flesh and bloud, as well as the other were, which matter being moved to the people, they all consented to cleave to *Abimelech*, and to make him their King and Governour. And that he should be the better assured of their good wills and obedient hearts, they gave unto him a great sum of money, with the which he hired a sort of light brain'd fellows. And first of all, went to his fathers house, and slew all his brethren, save *Jothan* the youngest, who escaped his bloody hands and fled. But by that he had raign'd two or three years, the fire of hatred began so to kindle between him and the *Sichemites*, with the house of *Mello* (who had preferr'd him before to the Kingdom) that at length it burst out into so great a flame, that it could not be quenched, till chance of war made an end of the Tyrant: for in the end (after divers victories) he forced the *Sichemites* to take the strong Tower of *Thebez* for their refuge, and coming nigh to the same, to have set it on fire, a certain woman threw down a piece of a Milstone upon his head, and brake his Skull to the brain: who then (feeling himself sore wounded) called his

his servant, and bad him draw out his Sword, and rid him out of his life, that it should not hereafter be reported, that a Woman had killed him, and so his servant slew him.

Abinadab was a Man of *Gibeah*, out of whose House ^{2 Sam. 6.} *David* took the Ark of God, and had it from thence to the house of *Obed*. *Jesse* (the Father of *David*) had also ^{1 Sam. 16.} a Son called *Abinadab*, and King *Saul* another of the same Name, which was slain with him in Battel.

Abinadab, *A Father of a Vow, or of a free mind, or Prince.*

Abishag was a goodly fair young Damosel, brought ^{1 King. 1.} up in the City of *Sunem*. And (for her beauty and manners) chosen to keep and nourish King *David* in his extreme age: After whose death (being still a pure Maid) She might not be suffer'd to marry with *Adonijah* the Kings Brother. ^{2.} *Abisag, The Fathers ignorance.*

Abishai was *David*'s Sisters Son, and Brother to ^{70.} ^{1 Chron. 2.} *Ab.* His Mothers name was *Zarviah*. He consented not with *Abdalom*, but stuck to *David* his Uncle in all his ^{2 Sam. 16.} troubles. He was so grieved with the spiteful rebukes and railings of *Shimei*, which he made against his Uncle *David* in his adversity, that (if *David* had not staid him) he would have made *Shimei* shorter by the head than he was. By his great strength and hardiness he rescued *David* out of the hands of a monstrous Gyant (the Iron of whose Spear weighed three hundred Sicles) and slew the Giant, with three hundred *Philistines* more, for the which, he is counted as chief among the three Worthies belonging to *David*. *Abishai, The Fathers Reward.*

21.

23.

Abner, the Son of *Ner*, was Captain-General ^{1 Sam. 14.} over the Host of King *Saul*, by whose wisdome, manhood, and fidelity, the House of *Saul* was chiefly held up

2 SAM. 2.

2 SAM. 3.

and strengthned, not only in the time of *Saul's* reign, but so long also as he served *Ishboseth* his Son, whom he set up and made King in his Fathers stead, and governed his Host, as he had done his Fathers before: But in the first Battel he made against *Joab* (*David's* Captain) fortune went so much against him, that he was put to the worse and fain to flie: In the which flight, *Asahel*, (Brother to *Joab*) followed *Abner* and overtook him, with whom *Abner* was loth to meddle, for fear of *Joabs* displeasure, and therefore intreated him gently to go hisway, & not to force him against his will: But when he saw his words would nothing prevail, he fell upon *Asahel*, and smote him throw the short Ribs with his Spear, and so departed, leaving him dead on the ground. Not long after this, it fortuned the King to fall out with *Abner*, and to taunt and check him for that he was so familiar with *Rizpa* his Fathers Concubine, which check and taunt of the King so grieved *Abner*, that he forsook him and went to *David*, with whom he made a secret bond, to stablish him in the Kingdom. And so departing secretly from *David* again, he came to the people which served *Ishboseth*, & spake so much unto them in the praise and commendation of *David*, that he wan their hearts and turned them quite from *Ishboseth* to *David*. And when he had thus framed the people somewhat according to his mind, he came again to *David*, to counsel farther with him, how the People might now be brought together, and be sworne unto him: which matter being determined, *Abner* returned from *David*, thinking to have been as faithful to him, as ever he was to *Saul*. But *Joab* (who bare grudge and malice to *Abner* for the death of his Brother *Asahel*) hearing how *Abner* had been with *David*, and let go again, and nothing done unto him, sent privily for *Abner* to come and speak with the King, who being come, *Joab* was ready to receive him, and under pretence of friendship, had him a little aside. (as though he would have talked with him)

him about the secret affairs of the King) and suddenly smote him with his Dagger and slew him. *Abner, The Fathers Candle.*

Abraham was the Son of *Terah*, born in *Ur*, a Town in *Chaldee*. A man so endued with faith and vertue, that when he saw the true religion and honouring of God to cease in the Land of *Chalda*, he departed from thence with *Terah* his Father, *Sara* his Wife, and *Lot* his Brothers Son, to go into the Land of *Canaan*. And * being come to *Haran* (which is a Town of *Mesopotamia*) he remained there, until the death of his Father *Terah*. Then God commanded *Abraham*, saying: Get thee out of thy Countrey, and from thy Kindred, and from thy Fathers House unto the Land which I will shew thee, and I will make of thee a great Nation, and will bles thee, and make thy Name great, and thou shalt be a blessing, and I will bles them that bles thee, and curse them that curse thee, and in thee shall all the Families of the Earth be blessed. *Abraham* now (having this promise made him of God) departed out of *Haran*, he and *Sara* his wife, with *Lot* his Nephew, and with all their substance that they had, to go and to sojourn in the Land of *Canaan*. And being there, the Lord made a promise to *Abraham*, that his Seed should possess that Land. Whereupon soon after, and in the same place, where God spake thus unto him he made an Altar, and offered Sacrifices thereon to the Lord. And so remaining in the Land, there fell (at the last) so great a Famine, that he was constrained to flie into *Egypt*, where he (fearing the *Egyptians* to be ungodly and vicious men) feigned *Sara* to be his Sister, thinking that if she were known to be his Wife, they would (for her beauty) take her from him, and put him in hazard of his life. Then was it told to King *Pharaoh*, what a beautiful Woman *Abraham* had brought with him into *Egypt*. The King now knowing thereof, commanded the Woman to be brought unto him,

Gen. 11.
Abraham was the Son of *Terah*, begotten of his second wife, and because of his dignity is counted before *Nabor* and *Aran*, born of the first Wife.

* 12 cap.

Abraham taught the *Egyptians* Astronomy and Geometry. *Josephus.*

13. cap.

16. cap.

17. cap.

21. cap.

22. cap.

25. cap.

Abraham dyed before the Incarnation of Christ, 1838. years.

and with all gentle entertainment received her into his house, and intreated *Abraham* well for her sake. But when he saw so many plagues fall on him and on all his household, understanding that it was for withholding another Mans wife from him, he restored the Woman (without dishonesty) to *Abraham* her Husband again. Giving also his Men a great charge concerning the Man and his Wife. Then (soon after) *Abraham* returned from *Egypt* into the Country of *Canaan* where he had been afore. And when he had lived some space in the Land, there fell such a strife between the Herdmen of *Abrahams* Cattel, and the Herdmen of *Lots* Cattel, that *Abraham* was fain to divide the Land between his Nephew *Lot* and him, and so they removed the one from the other. *Abraham* had now been so long without issue, that he took (by consent and advice of *Sarah*) one of his Maids, named *Agar*, to Wife, who conceived and brought him forth a Son, which was called *Ishmael*, *Abraham* then being at the age of fourscore years and six. And when he was come to the number of ninety and nine, God gave unto him the covenant of Circumcision, which he received first in himself, and then made *Ishmael* and all the rest of his household to receive the same. The next year after, when *Abraham* was just an hundred years old, *Sarah* conceived & brought him forth his long promised Son, named *Isaac*, whom he circumcised the eighth day following, & would (after that) have offered him up in sacrifice, but that God (seeing his ready obedience) staid his hand. Finally, after the death of *Sarah*, *Abraham* took him another Wife called *Keturah*, who bare unto him six Sons. Which Children he would not suffer to remain and company with his Son *Isaac*, but (before he died) sent them away with great Rewards and Gifts, and made *Isaac* Heir of all his Goods. He died at the age of an hundred seventy and five, and was buried beside *Sarah* his Wife, in the double Cave, which he bought of *Ephron* the *Hittite*. *Look*

Look more in the histories of *Lot, Sarah, and Melchizedek.* *Abraham, a Father of a great multitude.*

Absalom, the son of *David*, whom he begat on his wife *Maacha* the daughter of *Tbalmai*, King of *Gesbur*, was the goodliest personage in all *Israel*, for (as Scripture witnesseth) God had so framed the form and ornaments of his body, that from the foal of the foot to the crown of the head was no member amiss. And yet among all, the hair of his head excelled, which so increased daily, that the weight thereof compelled him at every years end, to shave it off. This *Absalom* had a brother named *Amnon*, to whom he bare a privie grudge for defiling his sister *Thamar*: And to be reveng'd on him for the same, he invited all his brethren unto a basket (made in the time of his sheep-shearing) to the which basket, *Amnon* came with the rest of his brethren, and in the midst of their cheer, *Absalom* killed *Amnon*, and fled to the King of *Gesbur* his Grand-father; with whom he abode three years. In the which space, by mediation of friends, he was (at the last) call'd home again, and brought (by *Joab* his Aunts son) to *Jerusalem*, where he remained two years after. Then *Absalom* marvailing why *Joab* had not brought him to the King his Father in all that space, sent once or twice for him to come and speak with him: and when he saw that he came not, he commanded his men to go and burn up the field of Barley which pertained to *Joab*, and lay joyning to his ground. Then *Joab* hearing thereof, went to *Absalom*, demanding wherefore his men had destroyed his Corn: Because (quoth *Absalom*) I sent for thee twice and thou wouldest not come: wherefore didst thou bring me from *Gesbur*? had it not been as good for me and better to have continued there still, than here to lye so nigh the King my Father, and cannot be suffered to see him? then *Joab* considering the matter, had him to the King, where he was joyfully received. After all this, *Absalom* began

15. cap.

certain.

certain practices, to aspire to the kingdom, wherein he prospered so far, that (at length) he proclaimed himself King in *Hebron*. Causing his Father for fear to flee out of his Realm, against whom he called his counsel to devise what way he might best overcome his Father. But God (by whose providence all things are staid) so wrought with his Counsellors, that the success of his enterprise turned to his own destruction: For when it came so to pass, that both the armies were joyned in battel together, *Absalom's* men had the worst, and he himself a sudden mischance, for as he rode on his Mule through the wood to have escaped, a twist of an Oak caught him so fast in the hair of his head, that it took him quite out of his Saddle. And so he hang'd on the tree, till *Joab* came with his spear and slew him, whose Carcass after, was taken down, and cast into a pit, and covered with an heap of stones. *Absalom*, A Father of Peace, or the Fathers Peace, or Reward.

Rebellion ne-
ver escapeth
Gods pun-
ishment.

Josua 7.

Achan, was the son of *Charmy*, and of the Tribe of *Juda*, who being at the winning of the City of *Jericho*, and hearing *Josua* pronounce the City and all things therein to be excommunicate, and accursed of the Lord, took notwithstanding, certain jewels of the same and hid them privily under the ground in his tent. Then after, when *Josua* went about the taking of *Hai*, and had sent three thousand souldiers to win it, the men of *Hai* issued out of the city and slew thirty and six of the *Israelites*, and chased the rest back again, whereat *Josua* was so discomfited that he rent his clothes, and called on God, to know the cause of their overthrowing, who made him answer that *Israel* could not stand before the men of *Hai*, forasmuch as some of them had transgressed his commandment, and told him the way and means how he should search it out: which thing being done, he found that *Achan* had taken of the spoil of *Jericho*, a *Babylonish* garment,

ment, two hundred sicles of silver, and a wedge of gold, which being tried and brought forth before the whole congregation, *Joshua* took *Achan*, his sons, and daughters, cattel, goods, and all that he had, and carried them out to the valley of *Achor*, where they were stoned to death, and consumed with fire. *Achan*, Troubling.

Achab, the son of *Amry*, began his raign over *Israel* ^{1 King. 16.}

in the 39th year of the raign of *Aса* King of *Juda*. He took *Jezabel* the daughter of *Ethbaal* King of the *Sydonites* to wife, by whose means he fell into all wicked and strange Idolatry and cruel persecution, for the which God plagued him so, that in three years space neither dew nor rain fell down from above, to moisten the earth, whereof ensued so great a Murren of men and beasts, that innumerable dyed thereof, and all the fault and cause of this plague, he laid on *Elia* the Prophet, and sought by all means how to destroy him. This King was so wicked, that (Scripture saith) he had even sold himself to work wickednes, and yet notwithstanding God gave him a marvellous victory of *Benhadad* King of *Syria* (who had in his company, thirty two Kings) with whom he fought twice and beat him, and

at the third time, brought * him into so miserable a case, that he was fain to humble himself to *Achab* with a rope about his neck, who (nevertheless) had pity on that wicked King, and made a bond with him, and let him go. Now for this mercy, which *Achab* had shewed to *Benhadad* (whom the Lord had cursed, and put into *Achab*'s hands to be slain) God was angry with *Achab*, and pro-

mised his utter destruction for the same. This greedy ^{1 King. 21.} Cor-
morant was not content with his Kingdom, and spoil of his victories, which God had given him, but caused *Naboth* (that innocent man) to be murdered; only to have his vineyard, which lay so nigh his nose, whose blood did

cry for such vengeance of God, that word was brought him.

* Here God (as he many times doth,) did punish one wicked by another.

him by the Prophet *Elia*, that in the same place where dogs had licked the bloud of *Naboth*, should dogs lick his also: and that he would do unto *Achab* and his posterity, even as he had done to the house of *Jeroboam* and *Baasha*, which terrible threatnings of God so frightened *Achab*, that he * repented and humbled himself in sack-cloth, for the which the Lord deferred his plague, and would not perform it in *Achabs* days, but in the time of his sons reign. Finally, it came in the mind of *Achab* to go into *Syria*, to recover the City of *Ramoth*, which he claimed by inheritance. And trusting more to the counsel of four hundred false Prophets, than he did to *Micajah*, the true Prophet of God: he took his journey towards *Ramoth*, and being in battel against his enemies the *Syrians*, he was shot with an arrow standing in his Chariot, of the which stroke he died. And then when his Chariot was had to the pool of *Samaria* to be washed, the dogs licked up the bloud that ran thorow the Chariot, and so was the word of the Lord fulfilled, which he had spoken before concerning the same. He reigned twenty two years. *Achab*, The Fathers brother.

¹ Cor. 16.

Achaicus, was a faithful Christian brother, whom *St. Paul* sent with *Stephanus* and *Fortunatus* from *Philippi* to the *Corinthians* with his Epistle. *Achaicus*, Mourning, or sad. *Achaz*, look *Ahaz*.

Judith 5:

Achior, was Captain and governour of all the *Ammenites* under *Holofernes*, and had the spirit of Prophecie so plentiful in him, that when *Holofernes* demanded what manner of people the *Jews* were, he stepped forth before him and said: If it please thee (O Prince) I will tell thee of a truth what they be. They are a people which came of the generation of the *Chaldees*, and because they would not serve their gods, nor yet follow their customs, they went and dwelt first in *Mesopotamia*, worship-

shipping one God that made Heaven and Earth, at whose commandment they went from thence, and dwelt in the Land of *Canaan*, where in process fell so great a Dearth, that then from *Canaan* they went down to *Egypt*, and dwelt among the *Egyptians* four hundred Years: In the which space they grew to a mighty number, and were sore oppressed of the King of that Land, but as soon as they cryed to their God for help, he sent down such Plagues upon the King and all his Land, that he was fain to suffer them to depart; yet when they were gone, and the Plague ceased, he then pursued, to have brought them back again into bondage: But GOD perceiving his People to be in a freight, opened the Sea before them, and brought them thorow on dry ground, and closed the Sea upon their Enemies, and so drowned *Pharaoh* with all his Host. And now being passed the red Sea, they came to the Wildernes of Mount *Sinai*, where the Waters being bitter, he made them sweet, and fed them Forty Years with Meat from Heaven. They had such power from their God, that they cast out before them the *Canaanites*, the *Perisites*, the *Rebusites* and the *Hittites*, with many great Nations more. For so long as they stood in awe of their God, and did not offend him, so long was no Nation ever able to molest or hurt them. But if (at any time) they declined from his will and Ordinance, then were they quickly destroyed in Battel, and brought to captivity and bondage. Wherefore (O Prince) let inquisition now be made, whether they have offended their God or no; and if they have, then let us go against them, for God shall deliver them into thy hand: But if they have not displeased their God, he will so defend them, that we shall not surely be able to stand before them, but become a reproach unto all the World. Now was *Holofernes* so mad with *Achior*, that he commanded his Men to carry him to the *Jews*, that he might perish with them in

their destruction. And as they went toward *Bethulia* with *Achior*, and saw they might not come nigh the City, without great peril of their lives, they went to a Tree, and bound him fast to the same, and so leaving him, went their ways: Then came the *Jews* to *Achior*, and loosed his Bands, had him into the City, and set him before the Senators, who demanded the cause wherefore the *Assyrians* had so cruelly used him; to whom he declared the matter in order, as he had spoke it before to the Prince *Holofernes*; which being done, the whole Assembly gave praises and thanks to God, which had given to *Achior* (being an Heathen man) such boldness of spirit to set forth his power and glory. And from that time forth they comforted *Achior*, and had him in great estimation, who fell from his Heathenish belief, and became a *Jew*, and was circumcised and numbered among the People of *Israel*, he and all his Posterity for ever. *Achior, the Brothers light.*

Judith 14.

1 Sam. 21.

* Here it is said, that *David* feigned himself mad before *Achish*, and in the 34 Psalm, before *Abimelech*, which two were both one man: for here he is called by his proper name *Achish*, and in the other place by his general name *Abimelech*.

* 27 cap.

* 29 cap.

Achish was the Son of *Maath* King of *Gath*, who on a time, when *David* feigned himself to be mad * before him, said unto his servants that brought him on this wise: What mean you Sirs, to bring this mad fellow before me? have I so great need of mad men, that ye have brought this man to play the mad Bedlam in my presence? Away with him (I say) out of my Houle. At this time *Achish* despised *David* and would not receive him: but the next time * he came again with his Band of Men and their Houisholds, he retained them all, and gave unto *David* the City of *Ziklag* to dwell in, and had him in such estimation, that when he himself should go with the *Philistines* to Battel against the *Israelites*, he then took *David* with him, and made him the Keeper * of his Person, for the which, the *Philistines* were sore offended with *Achish*, and would not suffer him to go in their company, so long as *David* was with him, where

fore

fore Achish (for fear of the *Philistines* displeasure) intreated David to go home again, and so went Achish forth with the *Philistines* against King *Saul*. Achish, Even so it is.

Ada, There be two Women of this Name in the ^{Gen. 4.} Bible, The one was *Lamech's* Wife, and Mother to *Jacob*. The other was the Daughter of *Elom* the *Hittite*, ^{36.} and Wife to *Esau*, *Jacob's* Brother. **Ada**, a *Company*, or *Congregation*.

Adam was the first Man that God created, and had ^{Gen. 1.} dominion of all the Beasts and Fowls of the Earth, and to every Beast and Fowl he gave his proper Name. God set him at the first in a place of passing joy, full of all manner of fruitful Trees, pleasant both to the eye and in taste, whereof he might eat at will, and was not prohibited, save only from the tree of knowledg of good and evil, for whensoever he tasted of that Tree, God told him he should surely dye. Now *Adam* being in this goodly Paradise of Pleasure, God thought it good to make him a Companion to bear him company. And so casting *Adam* into a sound sleep, he took out a Rib of his side, whereof he made the *Woman*, and brought her to *Adam*, who by and by confessed her to be of his Bone and Flesh, and from that time forth they lived together as Man and Wife, in all purenes and innocency of life, till that by the subtilty of old *Satan* the *Serpent*, (who had deceived the *Woman*) he was inticed by his *Wife* to eat of the forbidden Tree. Which thing he had no sooner done, but both their eyes were opened, to see in what case they were. And when they saw themselves all naked and bare, they were so ashamed, that they made them Garments to cover their privities, and hid themselves that the Lord should not see them. But *Adam* being found out of God, and demanded wherefore he had hid himself, alledged, because he

was naked. And also to excuse his transgression, he burdened God with his fault, because he had given him the Woman, which had allured him to eat of the Tree. But nevertheless, for as much as *Adam* had obeyed the voice of his Wife, and neglected the Lords precept, God cursed the Earth for his sake, & drove him forth of that wealthy place, for to live in sorrow and care, and be subject to death and all other calamities and miseries of the World, both he and all his off-spring for ever. In the Bible is mention made, both of Sons and Daughters which *Adam* had of *Eve* his Wife, but none of their Names be rehearsed, save only *Cain*, *Abel* and *Seth*. He lived nine hundred and thirty years. *Adam, Man, Earthly.*

2 Sam. 3.

1 King. 1.

Adonijah was a goodly young Man, the Son of *David*, born unto him in *Hebron* of his Wife *Agith*. When *Adonijah* perceived his Father to be feeble and weak thoro extreme age, he began to exalt himself, saying he would be King. And gat him both Horses and Chariots, and also Foot-men to run before him even like a King, to the which his Father said nothing, nor would displease him, but let him alone, and do what he would. And so *Adonijah* proceeded in his purpose and by the counsel of *Joab* the Captain, and *Abiathar* the Priest (who took his part) he made a great sacrifice of Sheep and Oxen, whereunto he called his Brethren, and also the Kings servants, who eating and drinking before him with great rejoicing, said: God save King *Adonijah*. But as soon as *David* had knowledge of *Bathsheba* *Solomon*'s Mother, and *Nathan* the Prophet, how all the case stood, he commanded *Sadoc* the Priest, and *Nathan*, to anoint *Solomon*, and to set Him upon his own Mule, and so to go forth and proclaim him King. Which news was no sooner come into the new Kings Court, but every Man shrank away for fear, leaving *Adonijah* all alone. Who then (for his own safeguard) fled to the Tabernacle of

the

the Lord, and would not go from thence till *Solomon* granted him his pardon, upon condition that hereafter he would be quiet, and a good Man. And so being pardoned, he departed quietly home to his house. But after this, when *David* his Father was dead, *Adonijah* (casting his favour upon *Abishag the Shunamite*) went to *Bathsheba*, *Solomon's* Mother, requesting Her to speak unto the King, that he would give him *Abishag* to Wife. Then *Solomon* hearing his Mothers request, perceived that *Adonijah* (being the Elder brother) went about to aspire to the Kingdom, wherefore to prevent his purpose, he put him to death. *Adonijah, the Lord is the ruler.* ^{1 King. 2.}

Adonibesek, King of the *Canaanites*, was of such ^{Judg. 1.} might and power, that he subdued seventy Kings, who being all brought into his Court, He cut off their Thumbs and great Toes, and made them gather their meat under his Table, which great cruelty he shewed unto them, being puffed up with pride and ostentation of his victory. This wicked King chanced to reign over the *Canaanites*, when *Judah* had the governing of the Host of *Israel*, against whom *Judah* began his Conquest, and slew the *Canaanites*, and put *Adonibesek* to flight, but being sore pursued, the Men of *Judah* took him, and cut off both his thumbs and great toes, which thing the Tyrant confessed himself by and by to be the just judgment of God, for as he had done to others, so had he worthily received again. And so he was carried to *Jerusalem*, and there dyed. *Adonibesek, the Lord's Thunder.*

Adramelech, the Son of *Senacherib* King of ^{2 King. 19.} *Af-syria*, with his Brother *Saresa*, slew their Father in the Temple, as he was worshipping his God *Nisroch*, and fled into the Land of *Armenia*, leaving *Asarhaddon* their other Brother, to possess the Kingdom after their Father. *Adramelech, the King's Cloak, or his Greatness, or Power,*

The Lives of Patriarchs.

Power, or the greatness of Counsel.

Aduram was Receiver of all *Rehoboams* Tribute, and being sent in Commission to pacifie the People which were divided and fallen from the King, they (for hatred they bare to *Rehoboam*) took this Man, and stoned him to death. *Aduram, Their Cloak, or their power, or greatness.*

¹ King. 12.
² Chron. 10.

¹ Sam. 15.

Agag was a very fat Man, and King of the *Amalekites*, which Nation God had commanded to be utterly destroyed. And because King *Saul* had reserved *Agag* alive, and not killed him with the rest, the Lord was grievously displeased with *Saul*, and would not suffer *Agag* so to escape, but sent *Samuel* to execute his judgment upon him, who calling for *Agag*, he came out unto him very pleasantly, fearing nothing less, but that all bitterness of death had been past; but contrary to his expectation, *Samuel* said unto him: As thy sword hath made Women childless, so shall thy Mother be childless among other women; and with that he fell upon *Agag*, and hewed him in pieces before the Lord in *Gilgal*. *Agag, An House, or cellar.*

^{Act. 11. 28.}

^{21. 10.}

Agabus was a certain Prophet, which came from *Jerusalem* to *Antioch*, where he prophesied of a great dearth that should be thorowout all the World, which came to pass (as this Prophet had said) in the Emperour *Claudius*'s days. Also while *Paul* lay at *Cesarea* in the House of *Philip* the Evangelist purposing to keep his Journey to *Jerusalem*, this Prophet chancing to come thither, took *Paul's* girdle, and therewithall bound his own hands and feet, saying: Thus saith the Holy Ghost, so shall the Jews at *Jerusalem* bind the Man that oweth this girdle, and shall deliver him into the hands of the *Gentiles*. *Agabus, A Graftopper.*

Agar

Agar was Handmaid to *Sarah*, *Abraham's Wife*, Gen. 16. which *Sarah* (being long barren and childless) gave *Agar* her Maid unto *Abraham* to be his Wife, who being conceived, and feeling her self with Child, began to despise and set light by *Sarah* her Mistress, for the which *Sarah* complained to *Abraham* her Husband, who giving her power to correct the Maid at her pleasure, she began to deal so roughly with *Agar*, that in no wise she would abide it, but ran away into the Wilderness, and sitting there beside a Fountain of Water (not knowing whither to go) an Angel appeared unto her, and said: *Agar*, from whence comest thou? and whither intendest thou to go? I flee (said *Agar*) from *Sarah* my Mistress, who deal-
eth so hardly with me, that I am even weary of my life. Well (said the Angel) return to thy Dame again, and submit thy self under her hands, for the Lord will so encrease thy seed, that it shall not be numbered for multitude: Thou art with child, and shalt bear a Son, whose Name shall be *Ishmael*. Then *Agar* (giving God thanks for his consolation in trouble) returned home again to *Sarah* her Mistress, submitting her self unto her, and in proces of time brought forth her son *Ishmael*, as the Angel had said. But when it pleased God to visit *Sarah*, that she conceived and brought forth *Isaac*, a new contention arose between *Sarah* and *Agar* for their children: for *Sarah* perceiving *Ishmael* to be a mocker and a despiser of *Isaac*, would not suffer *Ishmael* to company with her Son *Isaac*, but made her complaint to *Abraham*, causing Him to put both *Agar* and her Son away: which thing, although it grieved *Abraham* so to do, yet being comforted of God that he would multiply *Ishmael*, (because he was of his seed) he obeyed the voice of *Sarah* his wife, and with provision of victuals, sent *Agar* away with her Son to shif for her self. Then *Agar* being departed from *Abraham*, gat her into

the

the Forest of Beersheba, where she wandered so long up and down, till all her provision of Meat was spent and gone. And when she saw no remedy, but that both she and her child must needs perish for lack of sustenance, she laid down the child behind a bush, and went her self away, because she would not see it dye, and as she sat afar off, mourning and weeping for her Son, she was comforted again by the Angel of God, who had so provided for her and her son, that they were both relieved, and lived together a long time after, to her great joy and comfort. *Agar, A stranger.*

1 Ed. 5.

Aggeus was one of the Twelve Prophets which prophesied in the time of Zoropabel, King of the *Jews*, and rebuked them for that they were slack in the work of the Lord. *Aggeus, solemn festival, or winding and turning himself.*

Act. 25.

Agrippa was a certain King, who (as *Paul* reporteth) had good knowledge in the Law and Prophets, but understood not the true applying of the same: Which King (on a time) came to *Cesarea* to see *Festus* and to welcome him into the Country, who was then but newly entred into his office. And being there a good while with *Festus*, and hearing of him what a-do there was about *Paul*, whom the *Jews* had accused unto him, was much desirous to see the Man, and to hear him speak. Whereupon the next day following, *Paul* was brought into the common Hall before *Agrippa*, and other Magistrates of the City there assembled to hear his cause. And when *Festus* had declared for what purpose he had brought forth *Paul*, that after examination had, he might have somewhat of certainty to write to *Cesar*, to whom *Paul* had appealed, *Agrippa* permitted the Prisoner to speak, and to say what he could for himself. Who then so approved his innocency by rehearsing

26 cap.

rehearsing his conversation before the audience, that *Agrippa* (interrupting him) confessed and said unto *Paul* : *Thou hast almost persuaded me to become a Christian.* And when the Prisoner had ended his discourse, the King arose and all the Court, among whom was much secret talk of *Paul*, and for a final sentence, *Agrippa* said unto *Festus* : *I see no worthy cause of death or of bands in this Man, but that he might have been loosed, if he had not appealed to Cesar.* *Agrippa*, is a Latine word, and signifieth, *That which hardly laboureth, or travelleth in childbearing, or delivering.* Also he which at his birth cometh with his feet forward.

Ahaz, the Son of *Jotham* King of *Juda*, at the age of twenty years began his reign, in the xvi. year of *Pekah* King of *Israel*, and did not walk in the ways of his godly Father, but gave himself to all kind of Idolatry and abominations of the Heathen, consecrating his Children in the fire, and offering Incense on every Hill and Mountain. For the which (his wickedness) the Lord forsook him, and delivered him into the hands and power of *Razin* King of *Syria* and *Pekah* King of *Israel*, which two Kings on the one side, with the *Edomites* and *Philistines* (invading his Land, and spoiling his Cities and Towns) on the other side, brought him very low : And yet in all his adversity would he not once lift up his heart to call upon God for his aid and help, but (contrary to the Prophets admonition) sought for the succour of Man, spoiling the Temple of God, and sending the Treasure thereof to *Thiglath Pileser* King of *Affrygia*, to come and deliver him out of trouble ; by whose coming, *Ahaz* was nothing the more strengthened, but rather troubled and hindered. Then *Ahaz* measuring God's favour by the prosperity of his Enemies (not considering how God oftentimes doth punish those whom he loveth, and giveth to his Enemies good success for a time)

² King. 16.

² Chron. 28.

time) turned his heart wholly to the *Syrians* Gods, who (as he thought) had plagued him. And to the intent he might serve them and worship them in all things, according as the Heathen did (to have their help also) he took the pattern of an Altar at *Damascus*, the which he sent to * *Uria* his Priest, to make him the like against his coming home, who being such a Minister as was content to serve the King's turn, made it with all speed, on the which Altar the King at his coming home, offered to those Idols, abolishing all the holy Laws and Ordinances of God, to stablish his own wicked and ungodly proceedings, which turned to his utter confusion. He reigned Sixteen Years, and was buried in the City of *David*, but not among the Sepulchres of Kings, leaving *Hezekia* his godly Son to enjoy his place. *Ahas, Taking, or Possessing.*

¹ King. 22.

² King. 1.

Ahas the Son of *Achab*, began his Reign over *Israel*, in the xvii. year of *Jehosaphat* King of *Juds*, and followed the steps of that wicked Idolater *Achab* his Father in all things, for the which the Lord punished him two manner of ways. First, the *Moabites* rebelled against him, refusing to pay any tribute. Secondly, as he walked upon his House (for his recreation) he fell down at a grate of the same, which was made to give light beneath. And being sore bruised with the fall, and in peril of death, he sent to * *Beelzebub* the God of *Ekron*, to enquire of him, whether he should recover or no. And as the Messengers were going, *Elia* the Prophet (by the providence of God) met them, and said: *Is there no God in Israel to ask counsel at, but your Master must send to Beelzebub? return and tell him, he shall not live.* The Messengers returned and told the King. Who (perceiving by all the marks and tokens of the Man, that it was the Prophet *Elia*) sent forth a Captain with Fifty Souldiers to bring him with violence, if otherwise he would.

* *Beelzebub* was an Idol which the *Philistines* that dwelt at *Ekron* worshipped, and signified the God of flies. Thinking that he could preserve them

would not come. And when the Captain came to the Prophet, he said : *Thou man of God, come away, the King hath sent for thee. If I be the man of God* (quoth the Prophet) *Fire come down from Heaven, and consume thee and all thy men*, which words were no sooner gone out of his mouth, but Fire fell down from Heaven and destroyed them all. The King sent again, and they were likewise destroyed. Then went the third, who fell down before the Prophet, and said : *O thou man of God, let my life (I pray thee) and the life of these thy fifty servants, be precious in thy sight.* With this Man, the Prophet went boldly to the King, and told him plainly he should not recover, and so he dyed in the second year of his reign, and for lack of issue, his Brother *Jehoram* succeeded. *Ahazia, The apprehending, or possessing of the Lord, or the vision, or seeing of him.*

from biting
of flies : or
else he was
so called, be-
cause flies
were ingen-
dered in great
abundance of
the blood of
the sacrifices
that were
offered to that
Idol. This
note I find
in the Bible.

Ahasuerus, (otherwise called *Artaxarxes*) King of *Ester* 1. cap. ^{* Daniel} *Perſia*, reigned over an hundred and * twenty seven ^{chap. 6. ma-} Provinces. This King, in the third year of his reign, ^{keeth mention} made a Feast-royal in the City of *Susian*, to all his Princes and Nobles, which continued an hundred and four-score days. And these days expired, he made another feast to all the People great and small, for the space of seven days, and in the seventh and last day of the Feast, the King (being merry and pleasantly disposed) sent divers of his Chamberlains to fetch the Queen named *Vashti*, and to bring Her to Him with the Crown-Imperial upon her head, that the People might see her beauty. But for so much as she would not come at the King's commandment, it was decreed that the King should put her away, and take another at his pleasure. And according to the same decree, the King was divorced from *Vashti*, and took *Ester* in her place, for whose sake he shewed great kindness to her Nation the *Jews*, promoting *Mardochaeus* (which had preserved him from the dan-

ger of Treason) and put down *Haman* whom he had (above all) exalted. *Ahasuerus, a Prince, or Head.*

2 Sam. 17.

18 cap.

Ahimaaz, the Son of *Sadock*, with *Jonathas* the Son of *Abiathar*, stood waiting without the City of *Jerusalem*, at the Well called *Regell*, to bear such news to *David*, as they should hear from their Fathers, being within with *Absalom*. And when they were instructed of all things, by a certain Maid sent from their Fathers, what they should do and say unto *David*, they departed with speed. But being espied by a certain young Man, who went and told it to *Absalom*, Messengers were sent forth in post hast, which followed them so sore, that they were constrained to slip into a certain Mans house in *Baburim*, which had a Well in his Yard, into the which they were conveighed: and being hid in the Well, the Wife of the House spred a Coverlet over the Wells mouth, and strowed Corn thereon, whereby the Well was not seen. Then *Absalom*'s Men coming into the House, demanded of the Woman where the two men were which came in before them. They be gone (said she) over the Brook of Water. The men believing her, went after and sought, and when they could not find them, returned home again. Then *Ahimaaz* and *Jonathas* were let out of the Well, who went to *David* and did their message, as they were commanded. After this, when *Absalom* was slain, *Ahimaaz* desired of *Joab* the Captain, that he might bear news to the King of *Absalom*'s death. Nay, said *Joab*, thou shalt be no messenger this day, because the King's Son is dead, but *Cushbi* shall go. Then I pray thee (quoth *Ahimaaz*) let me go with *Cushbi*. And wherefore (quoth *Joab*) art thou so desirous to go, seeing for thy tidings thou shalt have no reward: whatsoever I have (quoth he) I pray thee let me go: Then go, said *Joab*. And *Ahimaaz* ran a nearer way than *Cushbi*, and

fo

so got before him. And as they were coming, the Watch-man spied them, and said to the King: I see two men running hitherward, and me think the running of the foremost is like the running of *Ahimaaz* the Son of *Sadock*: Oh said the King, he is a good man, and bringeth good tidings. And so *Ahimaaz* came to the King before *Cushbi*, and fell down before him and said: Blessed be the Lord thy God, which hath shut up the men that lift up their hands against my Lord the King. Is the young man *Absalom* safe, said the King? *Ahimaaz* answered: When *Joab* sent *Cushbi* and me thy servant, I saw much a-do, but I wot not what it was: Well said the King, stand still. Then *Cushbi* came and said: Good tidings my Lord the King, for the Lord hath delivered thee this day, out of the hands of all that rose against thee. Is the young man *Absalom* safe (quoth the King:) The Enemies of my Lord the King (said he) and all that rise against thee to do thee hurt, be as that young man is. And so the King departed, and mourned for his Son. *Ahimaaz*, *Brother of Counsel*.

Ahimelech, the Son of *Abiathar*, the Son of *Phinehas*, the Son of *Eli*, was Priest of the City of *Nob*, in whose time it chanced *David* (being persecuted of King *Saul*) to flye unto him for succour, at whose coming (with so few waiting on him) *Ahimelech* was sore astonished, and asked him wherefore he came so alone. Then *David* bearing him in hand that the King had sent him of a secret busines which might not be known, desired *Ahimelech* to give him of such things as he had in store, that he and his men might be refreshed and go about the King's affairs. Then *Ahimelech* (believing that all had been well between the King, and *David*) gave him of the* hallowed bread, because he saw his necessity great, and had no common Bread under his hand. Then *David* desired *Ahimelech* to lend him

1 Sam. 21.

* The Hebrews had three kinds of Bread (as *Lys* wri-
teth.) The first, Shew-
bread, which was set be-
fore the Lord, upon the propitiatory
seat, and thereof might no man eat,
but the Priests either

only. The second, bread offered upon the Altar of Holocaust, which was for the Levites to eat. The third, was common bread, and of that might all men eat.

* 22. cap.

either Spear or Sword, for I brought (quoth he) neither weapon nor harness, the King's business required such haft; and by and by he fetcht out the Sword of *Goliath*, and gave it to him. Now * for this great kindness which *Abimelech* had shewed to *David*, *Doeg* a Servant of King *Sauls*, accused him to his Lord, of Treason. And being brought before the King with all the Priests of the Lord; it was objected against him, how he had conspired with *David* the King's enemy, and asked counsel of God for him, and aided him both with victual and weapon: To the which, *Abimelech* answered and said: Oh King, who is so faithful among all thy servants, as *David* is? or had in more honour in all thy house? Is he not the King's Son-in-law, and doth whatsoever thou commandest him? have I not at other times as well as now, asked counsel of God for him? Let not my Lord the King impute any such wickednes to me, or to my Fathers house, for truly thy servant knew nothing of all this that thou layest to my charge, either less or more. Well (quoth the King) thou shalt surely dye. And so was this innocent Man put to death, with lxxxiv. Priests more, and the City of *Nob* destroyed. *Ahimelech, a Kings Brother.*

2 King. 11.

Ahijah, was a Prophet born in *Shilo*, and chancing to meet with *Jeroboam* the Son of *Nebat*, without the City of *Jerusalem*, in the plain Fields, having a new Cloak upon his back, he caught the Cloak from him, and rent it in twelve pieces, delivering ten pieces thereof to *Jeroboam*, saying: Thus will the Lord rent the Kingdom out of the hands of *Solomon* (because he hath forsaken the Lord and served strange Gods) and give ten Tribes unto thee. Therefore take heed (when thou art King) that thou walk in the ways of the Lord thy God, for so long as thou keepest his statutes and holy commandments, so long will the Lord pro-

per

per thee in the Kingdom. Read more of this Prophet in the story of *Abia* the Son of *Jeroboam*. *Ahijah*, *Brother of the Lord*.

The Father of King *Baaſha*, was called *Ahijah*, of the ¹ *King.* 15. house of *Isachar*.

Aholah and **Aholibah**, were two Sisters, under ^{Ezech. 23.} whose names is set forth, the fornication, that is to say, the *Idolatry of Samaria and Jerusalem*. * *Aholah*, signifieth a mansion, or dwelling in it self, meaning Samaria, which was the royal City of Israel; and *Aholibah* signifieth my Mansion in her, whereby is meant Jerusalem, where Gods Temple was.

Aholibama was the Daughter of *Ana*; and Wife to *Eſau*, who brought him forth Children, which became great Men in the World. ^{Gen. 36.}

Aioth, the Son of *Gera*, was the second Judge of ^{Judg. 3.} the Hebrews, a Man of great strength, and valiant of courage, and had equal strength and aptness in both his hands. He slew *Eglon* King of the *Moabites* on this wife: When *Eglon* had long warred on the *Jews*, and taken from them divers Cities, and kept them in much misery, this *Aioth* came to him to *Jericho*, bringing unto him certain Presents, which liked him well, and desired to speak with him privily, which was granted, and all others being commanded to withdraw, *Aioth* stroke *Eglon* to the heart twice. The last time with such puissance, that the Knife with the hilt remained in the wound, and so leaving him dead, departed without suspicion, and came unto his People, declaring what he had done, who being glad, armed them and fell upon the *Moabites*, and slew of them ten thousand, and drove all the residue out of their Country. And so the *Jews* being delivered by the wisdome and vertue of

Aioth,

Aioth, after made him their Judge and Prince. Who governed them lxxx. years in peace, and died a very old man in much honour. *Aioth, Praising, or confessing.*

^{1 Mac. 1.} This King at a Sipper in Babylon was poysoned by drinking out of a cup made of a horses hoof, supposed to be the device of ~~Aristotle~~ sometime his Master, and ~~An~~ tipater Lieutenant of Macedonia.

Alexander, the Son of *Philip*, King of *Macedonia*, slew *Darius* King of the *Perſians* and *Medes*, and conquered the molt part of all the World, in less than twelve years space, whereof he became so proud that God was displeased with him. And being visited with sickness so sore, that he must needs die, he called all his Lords and Princes before him, and divided his kingdom among them: So that they (after his death) were crowned, and reigned as Kings, every one severally in his own Dominion, as was to them appointed. He reigned xii. years. *Alexander, An aider, or a helper, manly, or very valiant.*

^{1 Mac. 10.}

Alexander, the Son of Noble *Antiochus*, took the City of *Ptolemais*, and after that, moved War against *Demetrius*, who (to prevent *Alexander*) sent Ambassadors to *Jonathas* (Governour of the *Jews*) to have his friendship, promising him as many fair and large offers, as he could devite. But forasmuch as *Jonathas* had experience of his deceitful dealings, and how cruel an Enemy he had always been unto the *Jews* Nation, he refused the offer of *Demetrius*, and joyned in League with *Alexander*, knowing him to be a faithful Prince, and ever his friend. And so *Alexander* having the *Jews* aid, joyned Battail with *Demetrius*, in the which conflict, *Alexander* slew *Demetrius*, and overcame all his Host. Now when *Alexander* had conquered the Land, and was set in the Throne of his Progenitors, a marriage was concluded between Him and *Cleopatra*, the Daughter of *Ptolemy* King of *Egypt*, which was finished at the City of *Ptolemais*, at the which triumph, *Alexander* made *Jonathas* a Duke, and

part.

Partner of his Dominion, and after that (for his worthiness) gave him the City of *Accaron*. *Alexander* now lying at *Antioch*, and hearing how the *Cilicians* had rebelled against him, marched toward them with a great power, to suppress the Rebellion. And being there busied with his enemies, *Ptolomy* in the mean season, defeated him of his kingdom, and took his Daughter *Cleopatra*, and gave her to *Demetrius*, the Son of *Demetrius*, in marriage. *Alexander* hearing of this, returned home with all his Host, but *Ptolomy* being too strong for him, chased *Alexander* out of his Realm, who for succour, fled into *Arabia*, where the King of that Land (against all Law of Arms) smote off his head, and sent it to *Ptolomy* for a present.

Alexander, a few born, and a Ruler at *Ephesus*, *Ad. 19.* what time as *Demetrius* the Silversmith, moved *Sediti*: *on* in the City against *Paul* for the Goddess *Diana*, was (in the rage) drawn out of the Common-Hall, and going forward, beckoned with his hand to have spoken, but till the Town-Clark had ceased the noise (which lasted two hours) he could not be heard. And then, to pacifie the People, more by worldly wisdom, than for any respect he had to Religion, he said: Ye Men of *Ephesus*, what Man is he, that knoweth not how that the City of the *Ephesians* is a worshipper of the great Goddess *Diana*, and of the Image which came from *Jupiter*? Seeing then that no Man gain-sayeth it, ye ought to be content, and to do nothing rashly. For, ye have brought hither these Men, which are neither robbers of Churches, neither yet despisers of your Goddess: Wherefore if *Demetrius* and the Crafts-men, which are with him, have any matter against any Man, the Law is open, and there are Rulers, let them accuse one another. But if ye go about any other thing, it may be determined in a lawful Assembly. For we are in jeopardy to be accused of this days uproar, forasmuch

as there is no cause whereby we may give an account of this concourse of People. And when he had thus spoken, each Man departed.

³ Tim. 1.

² Tim. 4.

Alexander the Coppersmith, forsook the faith, and became such an Enemy unto the Gospel, that he withstood *Paul's* preaching, and did him much displeasure, for the which, *Paul* delivered him unto *Satan*, that is, excommunicated him out of the Church, desiring the Lord to reward him, as he had deserved.

¹ Mac. 7.

Alcimus was a Jew born, and come of the Seed of *Aaron*, who notwithstanding, became so wicked a Man, that he forsook the Laws of his own Nation, to maintain the abominations of the Heathen. And for the hatred he bare to *Machabeus* and the Jews, he took unto him a sort of loose and ungodly Persons, and went to *Demetrius*, unto whom he made a grievous complaint upon *Judas Machabeus*, feigning that he had slain all the King's friends, and driven him and his company out of their own Land, wherefore he willed *Demetrius* to choose out some Noble Captain, to go and avenge the King's quarrel on *Judas*. Upon the which complaint of *Alcimus*, the King sent *Bachides* against *Judas*, and made *Alcimus* the High-Priest, who was such an enemy unto the Jews, as the like was not among the Heathen, for all his study was, how he might (either by word or deed) work their utter confusion. And finally, to manifest his great malice towards his own Country-men, and the Laws of God, he commanded the Walls of the inmost Sanctuary (with the Monuments of the Prophets) to be cast down and destroyed. But as this wicked Apostate went about his devilish purpose, the hand of God fell upon him, and smote him with such an incurable Palsey, that his mouth was shut up, and so like a miserable wretch he dyed. *Alcimus, strong.*

Amalek,

Amalek was the Son of *Eliphaz*, the Son of *Esau*, ^{Gen. 36.} born unto him of *Thymna* his Concubine, of whom came the Kinred of the *Amalekites*. This King when ^{Exod. 17.} *Moses* had brought the Children of *Israel* out of *Egypt*, and were come into the Wildernes of *Raphidim*, where they both lacked water, and were wearied with their long journey, would not suffer them to pass quietly thow his Land, but came forth with weapon, and waged Battel against them. In the which Battel, *Zoibua* guided the Host of *Israel*, while *Moses* went to pray. And so long as *Moses* held up his hands and prayed, so long had *Israel* the better, but when he let them fall, *Amalek* had the better. Then *Aaron* and *Hur* perceiving *Moses* hands to be weary, gat them up to *Moses*, and staid his hands, the one on the one side, and the other on the other side, so long till *Zoibua* had discomfited *Amalek* with all his Host. And for this cruelty of *Amalek*, God sware unto *Moses*, that he would utterly put out the remembrance of *Amalek*, from under Heaven. Which pro- ^{1 Sam. 15.} mise he performed in the days of King *Saul*. *Amalek*, a licking people.

Aman, look *Haman*.

Amasa, was the Son of *Zethher*, and *Abigail*, ^{2 Sam. 17.} *David*'s sister, was his Mother. This *Amasa* what time as *Absalom* rose against his Father *David*, was made Captain over *Absalom*'s Host, and after the death of *Absalom*, *David* received him to favour, swearing he should be Captain over his Host, in the room of *Zoab*, which office he did not long enjoy: for when *Sheba* the Son of *Bichri* had begun a new commotion, and that *David* had sent *Amasa* to gather the Men of *Juda* together, and to bring them to him by the third day, it chancid *Zoab* to meet *Amasa* by the way (which was somewhat after the

time the King had appointed) and saluting him with all gentleness, he took him by the Chin with one hand to kill him, and with the other hand he smote him under the short Ribs with his Dagger, and killed him. *Amasa, Sparsing the people.*

2. King 14.
2. Chron. 25.

Amasiah, the Son of *Joash* King of *Juda*, began his Reign at the Age of xxv. Years, in the beginning whereof he did indifferently well observe the Laws of God, but in the end he became an Idolater. He prepared an Host of thirty thousand Men to go against the *Edomites*, and yet to make himself the stronger, he hired an hundred thousand more, out of the ten Tribes of *Israel*, for an Hundred Talents of Silver. But as he was going with both the Hosts of *Juda* and *Israel*, he was commanded by the Lord's Prophet, to send the Host of *Israel* home again, (forasmuch as the Lord was not with them) or else he should not stand before his enemies. How then (said the King) shall I do for the hundred Talents, which I have given for them? Take no thought for that (quoth the Prophet) for the Lord is able to give thee as much more. And so he sent the Host of *Israel* home again, who for anger they were dismissed, fell upon the

* This was *Amos* the Prophet, whom *Amasiah* caused many times to be bear. His Son caused a Nail to be thrust into his temples, and being half dead, he was carried into his own country, where he soon after dyed. *Cooper.*

brought to *Zoasb*, who carried him to *Jerusalem*, where (notwithstanding the Gates being opened to him) he caused four hundred Cubits of the Wall to be beaten down, and entred into the City that way, leading *Amasiah* with him as a Prisoner, and took all the treasure of the Temple, and of the Kings house, & caused it to be brought into *Samaria*. Afterward being delivered, his own People slew him. He reigned xxix. years, and *Azariah* his Son succeeded. *Amasiah, the Strength of the Lord.*

Amnon, the Eldest Son of *David*, had a fair Sister called *Thamar*, with whom he was so far in love, that he could eat no meat that did him good, but pined himself away marvellously for her sake. Then *Jonadab* (his Fathers Brothers Son) a friend and familiar of his, and a worldly wise man, perceiving *Amnon* to be sore changed, and every day more and more, went to him and said: How happeneth this (*Amnon*) that thou being the King's Son, consumest thy self so away, and dost not tell me? Oh said *Amnon*, I am in love with *Thamar*, my Brother * *Absalom*'s sister, and except I may have her company, I shall surely die. Now to further this wicked purpose of *Amnon*, here was a counsellor ready at hand: I will tell thee (said *Jonadab*) what thou shalt do, lay thee down upon thy Bed, and feign thy self sick, and when *David* thy Father cometh to visit thee, desire him to let *Thamar* thy Sister come and dress thee such meat as thou hast a lust unto. *Amnon* did so, and when *Thamar* was come, and had dressed him meat and brought it into his Chamber, he commanded all to avoid, and never rested until he had (by force) gotten his pleasure: which done, he fell into such an exceeding hatred of *Thamar*, that he could not suffer her to be in his sight, but caused his servant to thrust her out of his house, and to bolt the doors after her. For this shameful incest of *Amnon*, *Absalom* two years

<sup>2 Sam. 3.
14 cap.</sup>

* *Thamar* was *Absalom*'s Sister, both by Father and Mother, and *Amnon* by the Fathers side only.

years after at a Banquet, slew Him. Amnon, *A People.*

Gen. 19.

Lot had a Son called *Ammon*, which was born him of his youngest daughter, and of him came the *Ammonites*.

2 King. 21.
2 Chron. 33.

Amon, the Son of *Manasses*, was xxii. years old when he began his reign over *Juda*, and walked not in the ways of the Lord, but gave himself more to wicked Idolatry, and worshipping of stinking Idols, than ever his Father did, and would never turn unto God. Wherefore (at last) certain of his own Men conspired against him and slew him, which *Conspirators* the People of the Land (notwithstanding) put to death, and made *Josiah* his Son King in his stead. *Amon, Faithful.*

Amos 1. 2,
3. Sc.

Amos, was an Herdman or Shepherd, of a poor Town called *Tekoa*, and one of the Twelve Prophets, which God raised up to admonish the *Israelites* of their wickedness and Idolatry, and to threaten them with his Plagues and Punishments, if they did not repent. Read of his death in the story of *Amasiah*.

Amos, a Burden.

25. 1.

The Father of *Jesse*, *David's* Father, was called *Amos*, and there the word signifieth, *Strong*.

Exod. 6.
Numb. 26.

* This kind of marriage was after in the Law forbidden. *Levit. 18.*

Amram, the Son of *Caath*, the Son of *Levy*, took *Jochebed* his Fathers * Sister to Wife, who bare unto him two Sons, *Aaron* and *Moses*, and also a Daughter called *Miriam*. He lived an hundred and thirty eight years. *Amram, a mighty, or an high people, or a band of them.*

Gen. 14.

Amraphel, was King of *Shinar*, and one of the four Kings, which fought against five other Kings in the Valley of *Siddim*, where he and his party had the Victory. *Amraphel, Speaking destruction: or speaking secrets.*

Amraphel

Amri, was the Chief Captain and Governour of ^{1 King. 16.} the whole Army of *Elah* the Son of *Baaſba* King of *Isra-
el*. And lying at the *siege* of *Gibbethon* (a City of the *Philistines*) the whole Host there (hearing of the death of *Elah*) constituted *Amri* King in his stead: But the reſi-
due of the *Israelites*, which abode at home and were not with *Amri* at the *siege*, made *Tibni* the Son of *Ginath* King. So that the People were divided and in great contention for their King, which continued for the space of three years, till *Tibni* chanced to dye, and then the whole multitude received *Amri* for their King, who be-
gan his *reign* in the xxxi. year of the reign of *Aſa* King of *Juda*, and reigned most wickedly of all others before him xii. years, and dyed, leaving his Son *Achab* to suc-
ceed him. *Amri*, a *Land*, or *handſul*, a *power*, or a *bit-
ter and rebellious people*.

Anah, the Son of *Zibeon*, as he fed and kept his ^{Gen. 36.} Fathers *Asſes* in the *Wildernesſe*, was the first that found out the monstrous generation of *Mules*, between the *Asſe* and the *Mare*. He had a Sister also, called *Anah*, whose daughter *Aholibamah* was Wife to *Esau* the Son of *Isaac*. *Anah*, *Affliting, anſwering, or ſinging*.

Ananias, was a certain Man, who to be counted ^{Act. 5.} one of the Christian Religion, sold his poſſeſſion (with his Wives conſent) and (notwithſtanding) kept away part of the price thereof, and brought the reſt, and laid it down at the Apostles feet, whose diſembling hypocriſie being revealed unto *Peter*, he ſaid unto him: *Ananias*, how is it that Satan hath filled thine heart that thou ſhould-
eft lye unto the Holy Ghost, and keep away part of the price of the poſſeſſion? Pertained it not unto thee only, and after it was ſold, was it not in thine own power? how is it that thou haſt conceived this thing in thine heart?

heart? Thou hast not lyed unto Men, but unto God. And when *Ananias* heard these words, he fell down and dyed. *Ananias, the Cloud of the Lord.*

A. 9.

Ananias, the Disciple of Christ, dwelling at *Damascus*, had a Vision appeared unto him, saying: *Ananias*, arise and go into the street which is called *Streight*, and seek in the house of *Judas* for one *Saul* of *Tarsus*; for behold he prayeth, and hath seen a Vision, a Man named *Ananias* coming unto him, and putting his hands on him, that he might receive his sight. Then said *Ananias*, Lord, I have heard by many of this Man, how much evil he hath done to thy Saints at *Jerusalem*, and that he hath authority from the High-Priests, to bind all that call upon thy name. Well (said he) go thy ways, for he is a chosen Vessel unto me, to bear my name before the Gentiles and Kings and the Children of *Israel*. For I will shew him how great things he must suffer for my names sake. Then *Ananias* went to *Saul*, and laid his hands on him, and said: Brother *Saul*, the Lord that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And so by the hands of *Ananias*, *Saul* received his sight again.

A. 13.

There was another *Ananias*, who being High-Priest, commanded *Paul* to be smitten on the mouth, as he was answering for himself before the Council.

*Matth. 4.
John 6.*

Andrew suffered Mar-
tyrdom in
the City of
Achaia.

Andrew, a poor Fisherman, was called (with his Brother *Peter*) to be an Apostle. When Christ demanded of his Disciples, where they might buy Bread to satisfie the People that followed him; *Andrew* made answer and said: There is a little Boy here, which hath five Barly Loaves and two Fishes, but what is that among so many? *Andrew, Manly.*

Andronicus

Andronicus, being a Man of authority and in great favour with *Antiochus King of Syria*, was left in *Jew*^{2 Mac. 41}, and made Lieutenant over the *Jews* until the return of the King, who was gone to pacifie a certain commotion made by the *Tharsians* and *Mallacians*. And in the mean time, being corrupted with bribes & rewards of that ungracious man *Menelaus*, to dispatch the good and godly man *Onias*, (whom he so hated) out of the way, he went to *Onias*, who for his safeguard had taken the benefit of *Sanctuary*, and with fair words persuaded him to come forth, binding himself with an oath, he should have no harm: And when he saw that *Onias* suspected him, he fell upon him incontinently, & without any regard of righteousness slew him. Whose innocent death so offended the People, that they made a grievous complaint of *Andronicus* to the King at his coming home, who caused that wicked murderer to be stripped out of his purple cloaths, and led most villanously thorow the City to the place where he had committed his ungracious act, and to suffer a most shameful death. *Andronicus, a Conquerer, or Victor.*

Andronicus, the faithful Disciple of Christ, to whom *Paul* sendeth commendations on this wise: *Salute Andronicus and Junia my Kinsmen, and Fellow-prisoners with me, which are of note among the Apostles, and were in Christ before me.* Rom. 16. 7.

Aner, *Mamre* and *Eschol* were three Brethren, which (when *Lot* was taken Prisoner among the *Sodomites*, and carried away by *Kedorlaomer*, and other Kings that took his part) joyned themselves with *abraham*, in the rescuing of *Lot* his Brothers Son; for the which their faithful assistance at that present, *Abraham* dealt liberally with them, in the parting of the spoil won at that Expedition. *Aner, an Answer, or a song of the Candle, or light, or that which troubleth, or hurteth the Candle.* Gen. 14. 13. &c.

1 SAM. 1. 4-8.

Anna, the Wife of *Elkanah* was long barren and without Child, which barreness, her Companion and Mate *Peninnah* did daily cast in her teeth to her great reproach. Wherefore *Anna* was so full of heaviness (that God had made her such a railing stock) that she could eat no meat. And being thus tormented and troubled in her mind, she gat her into the Temple, making there her hearty prayers to God, to give her a Man child. And as she prayed, it fortuned *Eli* the Priest as he sat in the Temple, to mark her mouth, and perceiving her lips to move and no voice heard, thought she had been drunken, saying: Thou Woman, how long wilt thou be drunken? put away thy drunkenness from thee: Nay my Lord (quoth she) I am a Woman troubled in spirit, and have drunken neither Wine nor strong Drink, but pour out my Soul before the Lord; count not thine Handmaid to be a Daughter of *Belial*, for out of the abundance of my heaviness and grief have I spoken hitherto; and so desiring *Eli* to pray for her, she departed chearfully home to her House, and shortly after conceived by *Elkanah* her Husband, and bare him a Son whose Name she called *Samuel*. And when she had brought up the Child, and weaned it, she prepared a sacrifice, and went to the Temple, presenting both it and her Child to *Eli* the Priest, putting him also in remembrance that she was the same Woman which stood before him (of late) and prayed unto God for that Child, and that now (according to her promise) she was come to dedicate him unto the Lord. And so (after praise and thanksgiving) she departed, leaving the Child with *Eli* to minister in the Temple of God. And every year after would *Anna* make a little Coat for *Samuel* her Son, and bring it up, when she

* Once a year they accustomed to appear before the Lord with their Family.

* came with her Husband to offer the Yearly Sacrifice. And thus God took away her rebuke of barrenness, and blessed her with children, so that after *Samuel*, she had

had three Sons more, and two Daughters. *Anna, Gracious, or Merciful.*

Anna, the Wife of old *Toby* (her Husband being *Tobit* 2. blind and in poverty) took weaving work of Women, and laboured sore for her living. And when (on a time) she sent home the work to the owners, one sent her a Kid, more than her wages which she had earned. And when *Toby* heard the Kid bleat, he said to *Anna*: From whence came that Kid? Is it not stolen? restore it to the owners again, for it is not lawful to eat any thing of thest. Then was *Anna* angry with *Toby*, and rebuked him, as one whose trust in God was all in vain. After this, it fortuned old *Toby* to send young *Toby* his Son, to the City of *Rages* to receive certain money, which (in his prosperity) he had lent to one *Gabelus*. Then *Anna* being full of heaviness for the departure of her Son, burst out and said to *Toby*: Oh what hast thou done? why hast thou sent our Son away? I would to God that money had never been required of us, but that we had been content with our poverty, and kept our Son at home: What ailed us to send him into a strange Country, which was the only staff of our age, and comfort of our life, and the hope of our generation? Then said *Toby*, leave thy weeping, and be not discomfited, for the Man that went with our Son is so faithful, that he will bring him to us again safe and sound. Yet could not *Anna* with this be perswaded, but would daily go out to the top of an Hill, and sit there to spie his coming. And when (at the last) she saw where he came a far of, she ran home with great rejoicing and told her Husband. And so waiting to receive her Son, she wept for joy when she saw him.

10.

Anna, the Daughter of *Phanuel* (of the Tribe of *A.* *Luke* 2. 36. *ser*) was a Prophetess, and had been married to an Husband

band seven years, and after continued a Widow four score and four years, serving God in the Temple with fasting and praying day and night. And when Christ was brought into the Temple, she came forth at that present, praising the Lord, and prophesied of that Child, to all them that looked for the redemption of *Israel*.

25. 7.

Anna the Wife of *Raguel*, was Mother to *Sara* the Wife of young *Toby*.

John 18. 13.

Annas, had the first examination of Christ, and sent him from him to *Caiaphas* his Son-in-law, who was High-Priest for that Year. *Annas*, *Afflicting*, *bringing low*.

1 Mac. 1.
c. 6. c. 8.

2 Mac. 1.

Antiochus, the great, being King of *Syria*, and of such puissance and strength, that he thought himself invincible, was at last overcome of the *Romans*, and fain to relinquish to them all his interest in *Europe* and *Asia*, and to leave his Son *Antiochus* in Hostage, and so departed, being contented with those Countries that were left him, till at last of a covetous mind, he went to *Perse* the chief City of *Perse*, thinking there to have robbed the Temple, and to have had great treasure therein. And as he himself (with a few more) was in the Temple about his business, the Priests at a privy door came in upon him, and cut him all to pieces, and cast him out to be devoured of the Birds and Fowls of the Ayr.

Antiochus, *For a Waggon, or Chariot*.

3 Mac. 1.

Antiochus Epiphanes, the Son of *Antiochus* the great, being established in his Kingdom, warred against *Ptolemy* King of *Egypt*, until he had brought his Land in subjection. And having so good success there, he went against *Israel*, and at last took and spoiled the City of *Jerusalem*, and robbed the Sanctuary of all the precious Jewels and treasure therein: subverted all the holy Laws of

of God, compelling the *Jews* to worship *Idols*, and to do as the *Heathen* did in all things: he burned the Books of the Law, and whosoever had a Book of the *Testament*, or were found to be a *favourer* thereof, did suffer death. Thus this ungracious and wicked subverter of all ^{2 Mac. 9.} true religion and godliness, persecuted the true People of God, and so long persisted in his great *tyranny*, that God at last smote him with an incurable *Disease* in his *Body*, which was so eaten with *Worms* and *Vermine*, that they fell quick out of his *flesh*, whereof ensued so great a *stink*, that neither he himself, nor none that were about him, might abide the smell. And so this wicked *Tormentor* of others was justly recompenced with a miserable end.

Antiochus Eupator, the Son of *Antiochus Epiphanes*, being but young, and under the governance of *Lysias*, went into *Jewry* with a great Army to subdue the *Jews*, who so manfully resisted *Antiochus*, that he was fain (considering the decrease of his People, and the strength of the place besieged) to offer them peace, and to grant them liberty to live according to their own *Laws*, whose *Covenants* being received, the *Jews* came out of the Castle of *Sion*, to give place to *Antiochus*, who (notwithstanding his oath) when he saw the defence thereof, commanded the *Walls* round about, to be cast down and destroyed, and from thence departed to *Antioch*, where he fought with *Philip*, which was come out of *Persia*, and wan the *City* out of his hands. And lying there, ^{1 Mac. 7.} *Demetrius* the Son of *Selencbus* came to *Antioch*, and took *Antiochus* and *Lysias*, and put them both to death.

Antiochus, the Son of *Alexander*, being but a child, ^{1 Mac. 13.} was first under the governance of *Emasuel the Arabian*, and removed from him, to the tuition of one *Triphon*, ^{1 Mac. 13.3.} of whom he was most traiterously murthered.

Antiochus,

1 Mac. 15.

Antiochus, the Son of **Demetrius**, for as much as **Triphon** had been his Fathers utter enemy, made a covenant of friendship with **Simon** the High-priest, and Prince of the **Jews**, that he might the better overcome **Triphon**, whom he persecuted and drove to the City of **Dora**, lying by the Sea-side, which City he besieged with an hundred & twenty thousand Foot-men, and viii. thousand Horsemen. And lying there, **Simon** sent him two thousand chosen Men, with Silver and Gold, and much furniture to help him. Who (notwithstanding his bond of love he had made with **Simon** before) refused now his friendship, and fell at defiance with him and all the **Jews**, and was ever after that their continual enemy.

Apoc. 2. 13.

Antipas, was a faithful Martyr of Christ. **Antipas**, *For all, or against all.*

1 Mac. 12.
c. 14.

Antipater, the Son of **Jason**, first by **Jonathus**, and after by **Simon**, was sent Ambassador to **Rome**, to renew the old friendship between the **Jews** and **Romans**.

Antipater, *For the Father, or against the Father.*

3 Ebd. 4.

Apame, was Daughter to that famous King **Bartachus**, and Concubine to a certain great King, who was of such power and might, that all Lands stood in awe of him. And whereas no man durst presume to lay hands upon this King, yet **Apame** sitting by his side upon the right hand, took off his Crown from his Head, and set it upon her own head, and smote the King with her left hand, who in the mean time did nothing but gape and look upon her: if she laughed upon him, he laughed, if she were angry, then he flattered, to win her favour again. **Apame**, *Expelling, or driving forth.*

Rom. 16. 10.

Apelles, was a faithful Christian Brother, and one

(45)

(as it seemeth) that had sustained trouble for the Gospel sake. For Saint *Paul* sending salutations to the Christians at *Rome*, saith thus: *Salute Apelles* approved in Christ. *Apelles, Expelling, or driving away.*

Apollonius, the Governor of *Syria*, came ¹ *Mac. 3.* against *Judas Machabeus*, with a great Host of the Heathen, and in the end was slain. Whose Sword pleased *Judas* so well, that he kept it for a memory, and used it for his Weapon all the days of his life, in time of War. *Apollonius, Undoing, or destroying.*

Apollonius, the Son of *Thersa*, Governor of ² *Mac. 4.* *Celsyria* and *Phinehas*, (a Man set all upon Tyranny) ^{3. 5.} was sent to *Jerusalem* against the *Jews* (whom he hated) with an Army of twenty thousand Men, and commanded by the King *Antiochus*, to kill all that were of perfect age, and to sell the Women, Maidens, and Children; who at his first coming to the City, made a shew of peace, and lay still till the Sabbath-day. And then (knowing the *Jews* would not break their Law to make resistance) he fell upon them, and did his commission with all extremity.

Apollos, was an eloquent man, a *Jew* born at *Alexandria*, and well instructed, and had but as yet the first principles of Christian religion, which was the Baptism or doctrine of *John* only. The same being somewhat entered in the way of the Lord, began to be fervent in the spirit, and to speak boldly at *Ephesus*, where *Aquila* and *Priscilla* chanced to hear Him; and perceiving he was not fully instructed in the precepts of the Gospel, they* took him home with them, and expounded unto him the way of the Lord more perfectly, which was the way to salvation. And when he was christened in the Name of *Jesus*, and had received the Holy-Ghost; he was desirous

* This great learned and eloquent man disdained not to be taught of a poor Craftsman,

to go into *Achaia*, where (at *Corinth*) he did valiantly set forth the Gospel, confounding the *Jews* with plain evident Testimonies of Scriptures, that *Jesus* was the same *Messias* whom the *Jews* had so many hundred years looked for.

A.D. 18. cap.

Aquila was a certain *Jew* born in *Pontus*, lately come out of *Italy* with his Wife *Priscilla* to *Corinth*, because the Emperour *Claudius* had commanded all *Jews* to depart from *Rome*. His Craft was to sow together Skins to make Tents and Pavillions withal. *Paul* (who was of the same occupation) when he came to *Corinth*, lodged in this Man's house, and wrought with him. And after a year and a half, they departed from *Corinth*, and went together to *Ephesus*, where *Aquila* and *Priscilla* made their abode. And remaining there behind *Paul* (who had taken his Journey towards *Jerusalem*) it fortuned *Apollos* (an *Alexandrian* born) an eloquent Man and well learned, to come to *Ephesus*, and preached Christ, so much as he had learned of him by *John's* Baptism, for more he knew not. And when *Aquila* and *Priscilla* had heard his preaching, and perceiving him not to be (as yet) fully instructed in the knowledge of Christ, they took him home with them and severally taught him more perfectly the mysteries of the Gospel. *Aquila, an Eagle.*

Gen. 11. 28.

Aran, was the Son of *Terah*, Brother to *Naber* and *Abraham*, and Father to *Lot*, and the first Man that Scripture maketh mention of that (by the course of nature) died before his Father. *Aran, an Hill, or billy.*

Matt. 2. 22.

* This King
reigned ix.
years over
the *Jews*.

Archelaus, was the Son of *Herod*, King of the *Jews*. In whose time *Joseph* * returned out of *Egypt* with the Child *Jesus*, to go into the Land of *Israel*. But when he heard that *Archelaus* did reign in *Jew*

in his Fathers stead, fearing lest he had succeeded in his Fathers cruelty, like as in his Kingdom, durst not go thither, but turned aside into the parties of *Gali-tee*, and dwelt there in a City called *Nazareth*. **Ar-chelaus, a Prince of the People.**

Archippus, was the * Instructor of the *Colossians*, and admonished by *Paul*, to take diligent heed to the office which was committed unto him, to perform it, whereof he should yield an account to the Lord at the last day. *Archippus, the Chief, or Master of Horses.*

Arefna, look Ornan.

Arioch, was King of *Ellasar*, and one of the four Kings that fought against *Bera* King of *Sodom*, and other four more in the Vale of *Siddim*, and the lesser number overcame the greater, and so took all the spoil of *Sodom* and *Gomorrha*, and went their ways. But being pursued by *Abraham* and his Confederates, they were all taken and slain. *Arioch, Long, or tall, or fulness, or the drunkenness, or the lyar.*

Arioch, was Captain of *Nabuchodonosor's* Guard, *Daniel* 2. and being sent by the King, to destroy all the Wise men and Soothsayers in *Babylon*, because they could not interpret his Dream, *Daniel* went to *Arioch*, and desired him a little to stay, until he had obtained of the King some leisure to shew unto Him the Interpretation of his Dream. *Daniel's* request being granted, and the thing revealed unto him by God; he (after thanks given unto God for the same) went to *Arioch*, and said: Destroy not the wise men of *Babylon*, but bring me before the King, and I shall shew him the Interpretation of his Vision. Then *Arioch* brought *Daniel* before the King in all hast, and said thus unto him: I have found a Man among

and finally was banished into *France*, through his insolency with *Gisfira* his Brotler *Alexander's* widow, whom he had married. *Languer.*

* *Col. 4. 17.*

the children of *Juda* that were brought captives, that will declare unto the King, the Interpretation of his Dream. And so the wise men of *Babylon* were saved.

Act. 19. 29.
20. 4. 27. 2.
Cof. 4. 10.

Aristarchus, was a *Theffalonian* born, and one of *Paul*'s companions, and in great hazard of his Life with him at *Ephesus*, through the sedition of *Demetrius*. But that overcome, he accompanied *Paul* into *Asia*, and so forth to *Rome*, where he was his Fellow-prisoner, and never shrank from him. *Aristarchus, The best Prince.*

2. Mac. 1.

Aristobulus, King *Ptolomies* Schoolmaster, came of the Generation of the anointed Priests, unto whom the *Jews* which dwelt at *Jerusalem*, sent an Epistle, exhorting all the *Jews* which dwelt in *Egypt*, to give thanks and praises unto God, for the death of *Antiochus*, which had been so cruel unto them.

Rom. 16. 10.

Aristobulus, of whom *Paul* maketh mention in his Epistle. *Aristobulus, The best Counsellor, or the best Counsel.*

1. Mac. 12.

The *Spartians* came of *Abrahams* seed.

Arius, was King of *Sparta*, which People were come of the Generation of *Abraham*, as the *Jews* were, wherefore the *Jews* called them Brethren. But in all the Wars the *Jews* had with the Heathen, they never sought the *Spartians* help, more than with Letters of Recommendation one from another of brotherly love, glad of each others prosperity.

Judith 1. cap.
Of *Arphaxad*
the Son of
Sem, came
the *Chaldeans*.

Lanquet.

Arphaxad, King of the *Medes*, was so mighty a Prince, that he subdued many People unto his Dominion. He built a City called *Ecbatane*, which for strength was thought unpossible to be won. But at last, he (putting too much confidence in his own power) was subdued of *Nabuchodonosor* King of the *Assyrians*, in the X. Year of his

his reign. Arphaxad, *That which healeth, or saveth.*

Arphaxad the Son of Shem, lived four hundred thirty *Gen. 11. 12, 13.* eight years.

* **Artaxerxes**, King of *Perisia*, licensed *Esdras* to ^{1 Eyd. 7. cap.} take his Companions the Children of *Israel* with him, ^{3 Eyd. 8.} and to depart from *Babylon* to *Jerusalem* again, commanding all his Officers in all places, to aid *Esdras*, ^{* This was a common name to the Kings of *Perisia*, as *Pharao* was to the Kings of *Egypt*, or *Cesar* to the Emperours.} not only with the King's Treasure, but with whatsoever was needful to him, for the re-edifying of the Lord's Temple. **Artaxerxes**, *The light, or malediction and curse.* *He that causeth silence: Also that maketh haste or speed: also the earnestness of rejoicing.*

Artaxerxes, King of *Perisia*, having a sore complaint ^{3 Eyd. 2.} made unto him by *Belemus*, *Mithridates*, *Tabelius*, *Rashmus*, *Beelzethmus*, and *Semellius* the Secretary, with other more, against the *Jews* for building of the Temple, wrote to them again on this wise: I have read the Epistle which ye sent unto me: therefore I commanded to make diligent search, and have found that this City hath ever resisted Kings: that the same People are disobedient, and have caused much War, and that mighty Kings have reigned in *Jerusalem*, which also have raised up Taxes of *Celosyria* and *Phenice*; wherefore I have commanded to forbid those Men, that they shall not build up the City, and heed to be taken that there be no more done in it, and that they proceed no further in those wicked works, for so much as it might be occasion of trouble unto Princes.

Artemas, was one of *Paul's* Disciples, and lay ^{Tit. 3. 12.} with him at the City of *Nicopolis*, what time as *Paul* sent to *Crete* for *Titus* to come unto him, but not before he did send *Artemas* or *Tychicus* unto him to tarry in his stead, lest that *Crete* should be destitute of an Overseer.

1. King 15. 8, 9.

2. Chron. 14,

1. Sc.

2. 15 esp.

His Moth. r
is called
Mascha, and
is taken for
his Grand-
mother.

Asa, was the Son of *Abijah*, and began his reign over *Juda*, in the xx. year of the reign of *Yeroboam*. He honoured God: cleansed his Land of Whorekeepers, Idols, Images, Groves, and many other Abominations. Yea, he abhorred Idolatry so much, that he would not suffer it unpunished in his own Mother, but put her from her Estate, because she had made an Idol in a Grove, which he burnt, and cast the Ashes into the Brook *Cedron*. And for his upright heart, the Lord sent peace and quietness in all his Land, by the space of ten years: In the which time of rest, he built Cities and Holds, and made his Realm very strong. At last, it fortuned the King of *Ethiopia* to come against him with an Host of ten hundred thousand, and three hundred Chariots, whereas the other had but half so many. Then *Asa* putting his hope in God, made first his prayers to him on this wile: 'O Lord it is no hard thing with thee to help either by many or by few, help us therefore, O Lord our God, for we trust to thee, and in thy name we go against this multitude, thou art the Lord our God, and no man shall prevail against thee. And after he had ended his prayer, he went and joined battel with his enemies, & the Lord overthrew them, and left not one undestroyed. After this, it chanced *Baasha* King of *Israel* to invade him, of whom *Asa* was so afraid, that he fetcht out of the House of the Lord much Treasure, and sent it to *Benhadad* King of *Syria*, desiring him to break his League with *Baasha*, that he might depart out of his Land. And when *Baasha* had broke up his Camp, and was gone to resist *Benhadad* (which had got divers of his Cities in *Israel*) the Prophet *Hanani* came to *Asa*, and said: 'Forasmuch as thou hast trusted in the King of *Syria*, and not in the Lord, therefore is the Host of *Syria* escaped thee. Had not the *Ethiopians* an exceeding great Host? and yet because thou didst put thy trust in God, they were delivered into thy hand. For the

The Prayer
of *Asa*.

3. Chron. 16.

eyes of the Lord behold all the Earth, to strengthen them that are of perfect heart towards him: And now seeing thou hast done so foolishly, thou shalt from henceforth have War. The King hearing * this, was sore displeased with the Prophet, and (despising his admonition) sent him to Prison. Wherefore the Lord, to plague his rebellion smote him with a disease in his feet (which could not be cured by any Physician) whereof he dyed, after he had reigned years forty one. *Asa, a Physician.*

* Here we see that it is not enough for a man to begin well, unless he continue to the end.

He was before the Incarnation 973 years. Cooper.

Asahel, was the Son of *Zervia*, *David's Sister*. His ^{2 King. 2.} Brethren were *Zoab* and *Abisbas*. This man *Asahel* for his lightness on foot, is compared to a Roe buck. Read of his Death in the story of *Abner*. *Asahel, God hath wrought.*

Asaph, the Son of *Barachiah*; was one of the chief Singers among the *Levites*, appointed by *David* in the ^{1 Chron. 6:39.} ^{26. 5.} House of the Lord. *Asaph, Gathering.*

Ashur, (the Father of *Tekoah*) was the Son of *Hesron*, the Son of *Phares*, the Son of *Juda*. His Mothers name was *Abia*, he had two Wives, and by them Children.

Asher, was the Son of *Jacob*. His Mothers name was *Silpah*. His brother of father and mother was *Gad*. ^{1 Chron. 7.} ^{Gen. 30. 12, 13.} ^{Num. 1.} He had four Sons, and one Daughter, of whom came many Noble-men and Captains. *Asher, Blessedness.*

Asyncritus, was one of the faithful Congregation ^{Rom. 16. 14.} of Christ in *Rome*, unto whom (among other) *Paul* sendeth salutations in his Epistle, saying thus, salute *Asyncritus*. *Asyncritus, Peerless, or without Comparison.*

Assur, was the Son of *Sem*. *Lyra* writeth upon ^{1 Chron. 1. 17.} ^{Gen. x.}

Gen. x. That *Assur* because he would not rebel against God with *Nimrod* in the building of the Tower of *Babel*, fled out of the Land of *Sbinar* into a far Country, where he inhabited, which Countrey took its name of him, and was called *Affyria*, and there he builded a City, which afterwards was called *Niniveh*. *Assur, Blessed, or Travelling.*

¹ King. 11. 42. ² Asubah, was Mother to *Jehosaphat* King of *Juda*, and
² Chron. 20. daughter to *Shilhi*. Asubah, *Forsaken*.

¹ Chron. 2. 18. Asubah, Wife to *Caleb* the Son of *Hesron*, bare unto him three Sons: *Jesher, Shobab, and Ardon*.

² King. 11. Athalia, was the daughter of *Amri*, and wife to *Jo-
ram* King of *Juda*. When *Jooram* died, her Son *Abazi-
ah* succeeded, whom she enticed to all wickednes, and after his death she ruled, and killed all the rest of the seed of *Jooram*, only *Joash* excepted, which was stollen away, and hid from her. And when she had ruled the Land (most cruelly) vi. years, In the vii. year, *Joash* was brought forth by *Jehojada* the Priest, and proclaimed King: She hearing that, ran into the Temple of the Lord with her cloaths rent, crying out treason, treason. But at the commandment of *Jehojada*, the Captains and Souldiers took her out of the Temple, and slew her. Athalia, *Time for the Lord*.

² King. 15. Azariah, the Son * of *Amaziah* King of *Juda*, began his reign in the xxvii. year of *Jeroboam* King of *Israel*, and was 16. years old when he was made King. And so long as he gave ear to *Zacharias* the Prophet, and walked uprightly, so long did the Lord prosper him with great Victories both of the *Philistines* and *Arabians*, and made the *Ammonites* also tributaries unto him. He repaired *Jerusalem*. He loved husbandry well, and had great plenty

¹ Ec.
II Azariah, is in the same

plenty of Cattel. At length he became so mighty, that in his strength his heart arose to his destruction. For in his pride, he went into the Temple of the Lord to burn Incense, which although he seemed to do of a zeal and good intent, yet forasmuch as he usurped the Priests Office, he was justly resisted of *Azariah* the Priest, and plagued of God, who smote him with such a Leprose, that he went out of the Temple a Leper, and so remained all the days of his life. He reigned LII. years, and was buried in a part of the same Field where his Predecessors lay, but not in the same Sepulchres, because he was a Leper. *Azariah, Help of the Lord.*

Chapter called
also *Uzziah.*

B.

BAAL, the Son of *Rebia*, was a Prince of the *Reubenites*, and * carried away with other his Kinred into the Land of *Affyria*, by *Tiglath Pileser*, King of the *Affyrians*. *Baal, an Idol, or a Ruler.*

¹ *Chron. 4. 9.*
* In the days
of *Pekab*,
King of *Israel*.
² *Kings 1. 9.*

Baanah, with his Brother *Rechab*, (the Sons of ¹ *Sam. 4. cap.* *Rimmon*) were two Captains in the Host of *Ishboseth*, King of *Israel*, who (when *Abner* their chief Captain was dead) went into the House of *Ishboseth*, seeming (saith *Lyra*) they had gone to fetch Wheat, for the King (saith he) had great store of Wheat, which he sold to Merchants a-far off, wherefore these two disguised themselves like Merchants that came to buy, and so entring into the Houle, they found where their Lord and Master lay upon his Bed (in the heat of the day) fast a-sleep, * and slew him, and took his head, and carried it to *David*, thinking for the same to have had a great reward: But for their most shameful and trayterous act, they were both put to death, and their Quarters hanged over the Pool in *Hebron*. *Buanah, In affliction.*

* There is
nothing so
vile and dan-
gerous which
the wicked
will not en-
terprise, in
hope of lucre
and favour.

Basha, the Son of *Abijah*, conspired against *Nadab* ¹ *King. 15.*
King of *Israel*, and reigned in his stead. In the third ^{27. Sc.}
year ^{1621. Sc.}

year of *Asa* King of *Judah*, began *Baasha* to reign over *Israel*, and walked most wickedly in all the ways of *Jeroboam*, whose House and Posterity (notwithstanding)

^{1 King 10.14.} ^{2 God rirred} * he utterly destroyed, and left not one alive, for so it was prophesied, that God would stir him up one (which was this *Baasha*) for that purpose. And now for as much as *Baasha* (whom God had exalted even out of the dust) would still maintain *Jeroboam's* Idolatry, and cause his People to sin, he sent him word by the Prophet *Jehu*, that as he had rooted out the whole Posterity of *Jeroboam*, so should his be served likewise. Great War

^{2 Chron. 16.}

was between *Baasha* and *Asa* King of *Juda*. And for to stop the passage of *Juda*, that none should pass out nor in safely, *Baasha* went to build a strong hold called *Rama*, which he was fain (at length) to leave unfinished, and to lose all his cost and pains, to go against *Benhadad*, which had broken covenant with him. He reigned xxiv. years, and was buried in *Thirza*, which was a place where the King remained, leaving *Ela* his Son to succeed him, in whose days the forelaid Prophecy of the rooting out his Posterity, took place.

Baasha. in folding together, or pressing together, or to search out and take away.

^{1 Mac. 7.}
^{9 cap.}

Bachides, was a Man of great power in the Dominion of *Demetrius* the Son of *Seleucus*. And being the Kings faithful friend, he sent him with a great Host against *Judas Machabeus* to revenge him of the injury he had done unto his People, and in the end slew him. After whose death, many of the wicked *Jews* turned to *Bachides*, whereof he made some Lords and Rulers of the Land, which (of envy) outed the friends of *Judas*, and brought them into great vexation and trouble. When *Bachides* had given this overthrow to *Judas*, he sought how he might kill *Ionathas* *alio*, whom the *Jews* had appointed in his Brothers room. And meeting with *Ionathas*

Jonathas about the border of *Jordan*, there was a great Battel fought between them, in the which *Bachides* lost a thousand of his men. After which conflict, *Bachides* (by occasion of *Alcimus* the wicked Priests death) departed for that time, so that *Jonathas* lay at rest two years after, till a sort of ungodly men conspired against him, how they might bring *Bachides* upon him unawares; which matter being between them and him concluded, *Bachides* returned with a great power, but ere he came, *Jonathas* had gotten knowledge of the Treason, and put certain of the chiefeſt Conſpirators to death. Then, when *Bachides* came, and had besieged the City of *Bethbessen* long, and ſaw he was not able to reſiſt the power of *Jonathas*, he was marvellousliy diſpleaſed with those wicked counſellers, which had cauſed him to travaiſ in vain, and made him ready to depart again, whereof *Jonathas* having knowledge, he ſent Ambaſſa‐dors to *Bachides*, to make peace with him, to the which he gladly conſented and reſtored to *Jonathas* all his Pri‐ſoners, which he had taken in the Land of *Juda*, and ſo re‐turned home, and never vexed *Israel* more. *Bachides*, *One that holdeth of Bacchus, or a drunkard.*

Balaam, the Son of *Beor* (or *Bosor*, as **S. Peter** Num. 22. cap. faith) was a covetous Prophet, and (for lucre ſake) went to the King of *Moab*, to curse the Hoſt of *Israel*, which thing God would not ſuffer him to do, but turned his curse into a blessing. Yea, he was ſo far overcome with covetouſneſſe (ſaith **S. Peter**) that he could not ſee his iniquity, when the tame Beast ſpeaking in Man's voice, rebuked him, and forbad his madness. He cauſed the *Israelites* through his counſel to commit Whoredome Num. 31. 8. with the Daughters of *Moab*, and to worship *Baal Pe‐or* their false God, and was ſlain among the *Midianites*, whom *Israel* subdued. *Balaam, The ancient of the People.*

Num. 22.
Ch 23 cap.

Balac, the Son of *Zippor* King of *Moab*, was so afraid of the Children of *Israel*, which were pitched in the fields of *Moab*, and all about his Country, that he thought he could never be able to overcome them, unless they were cursed of God: wherefore he sent for *Balaam* the Prophet, promising to promote him to honour and dignity, so that he would come and curse his enemies. And when the Prophet was come, *Balac* brought him up to the high place of *Baal*, where he might see and discern the uttermost parts of the *Israelites*, that he might be sure to curse them all. But when the Prophet went about his purpose: God would not suffer him to curse his People, but rather to bless them. Then said *Balac*: Did not I send for thee to curse this People, and why hast thou blessed them? I told thee (quoth *Balaam*) that I could speak nothing, but that which the Lord would have me to speak. Well, said *Balac*, I will bring thee where thou shalt see but a portion of them, and not all, I pray thee curse that part for my sake: But notwithstanding, the Prophet blessed them again. Then said *Balac*, Neither curse them, nor bless them at all. Well yet, quoth *Balac*, I will bring thee once more to another place, peradventure it shall please God thou mayst curse them there for my sake: But when he saw in no place the Prophet would curse the People of God, he was angry with him, and said: I sent for thee to curse mine enemies, and thou hast blessed them now three times, therefore get thee quickly out of my sight, for the Lord hath kept thee back from promotion; and so he departed.

Balac, *In wrapping, or destroying, or with him that liveth.*

The wicked imagine of God, that that which he will not grant in one place, he will do it in another.

Deu. 3. cap.

Balthasar, was the Son of *Nabuchodonosor*, and the last King of *Babylon*. This Prince (on a time) made a great Banquet to all his Lords and great Estates, in the which he so abused the Holy Vessels of the Temple of the Lord

Lord

Lord (which his Father had brought from *Jerusalem*) making them common Vessels for all his Guests to drink in, that God was sore displeased with him. And as he sat at his Banquet, praising his Gods of Gold, Silver, Copper, Iron, Stone, and Wood, he saw the Palm of an Hand write upon the Wall before him, which thing so disquieted him, that all the Joyns of his Body shook. And being in that great anguish, he sent for all the Charmers and Conjurers in *Babylon*, to know the meaning thereof, but none of them all could read it, neither yet tell what it meant. Then was the King so sore afraid, that his colour began to change, and his Body to be sore vexed, for the which the Lords and all the Estates present were sore opprest with heaviness, to see the King in that case. Then the old * Queen his Mother (hearing of all that was happened) came up to the Feast and cheared the King, bidding him to take no thought for the matter, so long as *Daniel* was in his Kingdom, Send for him (quoth she) and he will tell thee what the Writing meaneth. Then was *Daniel* sent for. And being come, he told the King, that forasmuch as he neither remembred the fall of his Father, who for his pride and high stomach, was turned from the shape of a Man to the shape of a Beast for certain years, neither would submit his heart, but magnifie himself above the Lord of Heaven, and had abused the Vessels of the house of God, and set his love upon Idols (which neither heard, saw, nor understood) more than upon God, in whose hand consisted his breath and all his ways, therefore had God sent this hand, in token of his great displeasure towards him. And these be the words (said *Daniel* to the King) which the hand hath written: *Mene*: *Tekel*: *Peres*. And this is the meaning: *Mene*, God hath numbred thy Kingdom, and brought it to an end. *Tekel*, Thou art weighed in the Balance, and art found too light. *Peres*, Thy Kingdom is dealt in parts, and given to the *Medes* and

* She was
Nabucodonosor's Wife,
which for her
age, was not
before at the
feast, but
came thither
when she heard
thee strange
news.

Persians. And the same night was *Balthasar* slain, and his Kingdom removed to *Darius* King of *Media*, whose Sister was *Balthasar's* Mother. *Balthasar, Without Treasure, or searcher of Treasure.*

Balthemus, or Beeltethmus, look Belemus.

^{2 Sam. 8. ult.}

^{20. 23.}

* The *Che-
rethites and
Teletites*,
were as the
King's Guard,
and had charge
of his person.

^{3 King. 2. 25.}

^{29-35.}

Banajah, or **Bananiahu**, the Son of *Ichojada* was a valiant Man, and Ruler over the * *Cherethites* and *Pe-
lethites*. He slew two strong Men in the Country of *Moab*, and slew a Lyon in the midst of a Pit, in the time of Snow. He fought also with an *Egyptian* (whose Spear was like a Weaver's Beam) and slew him with his own Weapon. And for these Acts and such like, he gave him a Name among the Worthies. He was one of *Da-
vid's* Counsellers, and proclaimed *Solomon* King, at *David's* commandment. He slew *Adonijah* at *Sol-
omon's* commandment, and also *Joab*, into whose room he was promoted. *Banajah, in the answer in affliction,
or in the song.*

^{Act. 4. 36.}

^{Act. 9.}

^{11. 22, &c.}

Barnabas, (called also *Joses*) was a *Levite*, born in the Country of *Cyprus*, who of a liberal mind, sold his Land in *Cyprus*, and brought the whole price thereof, and laid it down at the Apostles feet, with whom he was of such credit, that when he brought *Paul* unto them (after his conversion) and declared how boldly he had done at *Damascus* in the Name of *Jesus*, they received him as a Brother, of whom before they were afraid. This Man being full of the Holy Ghost and faith, was sent to *Antioch* to Preach, and to establish them in the Faith of *Christ*. From thence he departed to *Tarsus* to seek *Saul*, and brought him to *Antioch*, where they two continued together ~~one~~ year. And because of a great dearth which was prophesied to be thorowout all the World, the *Antiochians* made a Collection for the poor Brethren.

in *Jewry*, which they sent by the hands of *Barnabas* and *Paul*, at whose return to *Antioch* again, they brought a Disciple with them called *John Mark*. After this (by the mind of the Holy Ghost) they were sent to preach among the Heathen, where (by the power of God) they did wonders, and turned many to Christ. And being taken (at *Lystra*) for Gods, because (God working in them) they had made a Lame man to go, they rent their cloaths, and would not suffer themselves to be called by that Name. Finally, when *Barnabas* and *Paul* had been long Companions together and Workers in the Lord's Vineyard, they chanced to fall at variance, about one *John Mark*, who had been their Minister before: And because *Barnabas* would now in this Journey, (going to visit their Brethren again) have had him with them, and *Paul* refused him, because he forsook them at *Pamphilia*, the dissention was so sharp, that the one brake from the other. And so *Barnabas* took *Mark* with him, and sailed into *Cyprus*, his own Native-Country. *Barnabas, the Son of Consolation.*

13. 5.

14. 11. &c.

15. 37. &c.

Barabbas, was a notable Robber, which for a certain Insurrection he had made, and in the same committed Murther, was cast in Prison. It was a custome among the *Jews*, to have a Prisoner delivered unto them at the Feast of *Easter*: wherefore when *Pilate* sat in Judgment upon *Jesus*, he asked of the *Jews* whether they would have *Barabbas* or *Jesus*: and they (by the counsel of the High Priests) said, *Barabbas*. And so was the Thief and Murtherer delivered, and the Innocent put to death. *Barabbas, the Son of Confusion.*

Matth. 27. 16.
Matth. 15. 7.
Luk. 23. 18. 19.
John 18. ult.

Barsabas, (surnamed *Iustus*), was one of the two *As. 1. 22.* Disciples appointed to be chosen in the room of *Judas* the Apostle. And when the lots were cast, the lot fell on *Matthias* his fellow. *Barsabas, the Son of Returning,*
or

or of Converting.

Matib. 10. 3.
Mar. 3. 18.
Luk. 6. 14.

Bartholomew, was one of the twelve Apostles,
Bartholomew, the Son of him that suspendeth waters.

Mar. 10. 46.

* The other Evangelists mention two, but *Mark* nameth him that was most known.

* **Bartimeus**, the Son of *Timeus*, was a certain blind beggar, which sate begging by the high-way side, of the people as they went by: And when he heard *Jesus* of *Nazareth* pass that way, he began to cry and say: *Jesus* the Son of *David* have mercy upon me; and the People spoke to him to hold his peace, but the more he was rebuked, the more he cryed. Then being called and comforted of the Apostles, he threw away his Cloak for joy, and came to *Jesus*, who demanded of him what he would have him to do: Master, said he, that I may have my sight and see. Go thy way (said *Jesus*) thy faith hath saved thee; and by and by this blind *Bartimeus* received his sight and followed *Jesus*. **Bartimeus**, a *Blind son: or the son of blindness.*

Jer. 36. cap.

Baruch, the Son of *Neriah*, wrote in a Book (at the mouth of *Jeremy* the Prophet, as he did indite) all the curses against *Juda* and *Israel*, which Book he read first to the Common-people, and after to the Rulers, who being astonished at the words thereof, caused *Baruch* to hide himself out of the way, till they had shewed the Book unto *Je-ho-ja-kim* the King, who (when he had heard three or four Leaves thereof) caused the Book to be cut in pieces, (notwithstanding the great intreaty that * certain of his Lords made for the preservation of the same) and cast it in the fire and burnt it. Then *Baruch* wrote another Book at the mouth of *Jeremy*, wherein was much more added than was before. **Baruch, Bleſſed.**

* The godly among the Princes gave this counſel.

Gen. 22. 23.
28. 2.

Bathuel, was the Son of *Nahor*, his Mothers name was *Milca*, the Daughter of *Aran*, Brother to *Nahor* and *Abra-*

Abraham. This *Bathuel*, was Father to *Rebecca* and *Laban*. *Bathuel*, the Son begetting of *God*, the Measure of *God*.

Bela, the Son of *Eor* reigned in *Edom*, after *Gen. 36. 33.* whole death, *Jobab* the Son of *Serah* succeeded him. *1 Chron. 1. 44.*
Bela, Swallowing down, or destroying.

Bela, the Son of *Benjamin*, whose Sons were, *Num. 26. 40.* *Ird* and *Naaman*, and in the first Book of *Chronicles* 7. these are said to be the Sons of *Bela*: *Ozban*, *Ozi*, *Oziel*, *Jerimoth* and *Iri*. And in the 8. Chapter, these: *Adar*, *Gera*, *Abind*.

Bellemus, *Mithridates*, *Tabelius*, *Rathumus*, *Be-^{3 Eyd. 2.}lethmus*, and *Semelliuss* the Secretary, with other more, wrote a sore complaint to *Artaxerxes* King of *Persia* against the *Jews*, which were a building of the Temple at *Jerusalem*, through the which they were commanded to cease, and to build no more. Read *Artaxerxes* and *Rathumus*.

Benhadad, the Son of *Tabrimon* King of *Syria*, *1 King. 15. 18. 26.* made a covenant with *Baasha* King of *Israel*, which (for lucre sake) he brake at the request of *Aisa* King of *Juda*, and turned his Host against the Cities of *Israel*, to the great displeasure of *Baasha*. This *Benhadad* was a mighty Prince, and glorying much in his own power, sent messengers to *Achab* King of *Israel*, commanding him to send his Silver, Gold, Wives, Children, and all that he had unto him, or else he would come and destroy him, which thing being denied him, he came against *Achab* with xxxii. Kings in his company, and besieged him in *Samarie*. And while he trusted too much in his great strength and multitude, and was banqueting with the Kings that came with him in their Pavilions,

ons, without any regard of the small power of the *Isra*-
 elites, the Host of *Samaria* issued suddenly out of the Ci-
 ty, and came so courageously against the *Syrians*, that
 they put them all to flight, and slew a great number of
 them. Then the *Syrians* which were escaped, said to
Benhadad: The Gods of the Hills be their Gods, and
 therefore have they now gotten the better of us: But
 let us fight once more with them in the Plain, and thou
 shalt see us have the better of them. Then *Benhadad* ga-
 thered his Host together, so many as filled the whole
 Country, and *Isra**el* pitched before them like two little
 Flocks of Kids, and so stood the two Hosts one against
 the other vii. days, and in the seventh day, they joyned
 Battel, in the which, an hundred thousand of the *Syrians*
 were slain, and the rest fled to the City of *Aphek*, where
 they began to make a Wall without the City for their de-
 fence, which building fell upon them, and killed xxvii.
 thousand more, whereof the King was in such a fear, that
 he fled from Chamber to Chamber, to find out a se-
 cret place, to hide himself in, to whom his servants
 went, and said: O King, we have heard say, that the
 Kings of *Isra**el* be merciful Kings, let us therefore put
 Sackcloth about our Loins, and Ropes about our Necks,
 and go and humble our selves before *Achab*, and see if he
 will save thy life. *Benhadad* did so, and was pardoned,
 and never troubled *Isra**el* more in *Achab*'s days. But
 afterward in another King's days, he came again, and
 besieged *Samaria* so long, till an Asses head was sold
 for fourscore silver pence, and the fourth part of a Cab
 of Doves dung for five sicles, and till Women were con-
 strained to eat their own Children. Finally, *Benhadad*
 fell sick, and sent his servant *Haza**el* to *Elizeus* the
 Prophet (which was come to *Damascus*) to know whe-
 ther he should recover his Disease or no, and having his
 answer of the Prophet, he returned and slew his Ma-
 ster *Benhadad*, as in the story of *Haza**el* ye shall see
 how.

how. Benhadad, the Son of a Sound, or of Noise and Crying.

Benjamin was the youngest Son of *Jacob*, his Mother was *Rachel*, who dyed in travail, and therefore called his name *Benoni*, the Son of sorrow: But *Ja-^{ck}cob* his Father called him *Benjamin*, Son of the right hand. His Brothers name (of Father and Mother) was *Joseph*, who loved *Benjamin* above all the rest of his other Brethren, as in his story appeareth. *Benjamin, Son of the right hand.*

Berjesus, (which by interpretation is as much to *Ag. 13. 8.* say, as the Son of *Jesus*) was a Jew born, and a great Sorcerer, which Name he had taken upon him, to deceive the People, whereas his right name was *Elymas*, which word in the *Syrians* Language betokeneth an Enchanter, and a false Prophet also. This false Sorcerer was got into the City of *Paphos*, and there being crept into favour with *Sergius Paulus*, Ruler of the Country, withstood the Doctrine of *Barnabas* and *Paul*, seeking by all means to turn the Rulers heart from the Faith in Christ. But *Paul* (being full of the Holy Ghost) perceiving the devilish and subtle craft of this Sorcerer, looked stedfastly upon him and said: O full of all subtlety and mischief, the child of the Devil, and enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord? Now therefore behold, the hand of the Lord is upon thee, and thou shalt be blind, and not able to see the Sun for a season. And when *Paul* had pronounced these words, the Enchanter was stricken with blindness, so that he (as one amazed) wandered up and down, seeking for some Man to lead him by the hand. *Berjesus, a Sorcerer, or Conjurer.*

2 Sam. 17. 27.

Berzillai was a Gileadite born, who considered the necessity of *David* so much, being fled out of his own Realm, for fear of his own Son *AbSalom*, into the Wilderness of *Mahanaim*, that he brought all things necessary for Beds, Meat, Drink, and Cloth (out of *Roglim*) to refresh him and his Men, and provided so for him, all the while he lay there, that he lacked nothing, and at his return again, he helped also, to convey both the King and all his Men over *Jordan*. Then *David* seeing the great kindness of *Berzillai*, was much desirous to have him home with him to *Jerusalem*, promising that all the days of his life, he should eat and drink with him at his own Board, and fare no worse than he fared. To whom *Berzillai* (being a very old Man) said: O my Lord, I am a Man of four-score years of age, and cannot discern between good and evil, neither yet tast any thing that I do eat or drink, wherefore if I should then go with my Lord the King, I should be but a burden unto him: Therefore I befeech thee, let thy servant turn back again, that I may dye in mine own Country, and be buried in the Grave of my Father: But here is thy servant *Chimeam* my Son, let him go with my Lord, and do unto him whatsoever it shall please thee. And so *David* and *Berzillai* kissed each other, and departed, but *Chimeam* went with *David*, who did not only recompence his Fathers kindness in him so long as he lived, but at the day of his death, declared to *Solomon* his Son, the great fidelity he had found with *Berzillai* in the time of his exile, charging him therefore to shew no less favour to the Sons of *Berzillai* (for their Fathers sake) than ever he himself had done. *Berzillai*, *Made of Iron, or as hard as Iron.*

2 Sam. 11. 3.

Bethsheba was the Daughter of *Eliam*, and Wife to *Urias*, which was with *Joab* in the King's Wars. On a time

time as *Bethsheba* was washing her self in her privy Garden alone, it chanced King *David* to look out at a Window in his Palace, and saw her, whose beauty so ravished the King, that (forthwith) he sent for the Woman, and committed adultery with her, and so sent her home again. Then (shortly after) she perceiving her self with child, sent the King word thereof, who then, partly to hide his own fault, and partly to save the Woman from danger of the Law, sent for *Urias* to come home. But when *David* saw that *Urias* would not company with his Wife *Bethsheba*, he returned him back again to *Zoab* with a Letter, which caused *Urias* quickly to be dispatched out of his life, after whose death, *Bethsheba* became *David*'s Wife, and brought forth the child conceived in adultery, which lived not long, but dyed. After that, she conceived again, and brought forth *Solomon*. Lastly, when *David* was fallen into extreme age, and that she saw *Adonijah* the Son of *Agith* begin to aspire to the Kingdom of his Father yet living, she went (by the counsel of *Nathan* the Prophet, who had taught her her Lesson) unto *David* her husband. And making her humble obeysance unto the King as he sate in his Chamber, and *Abisag* the Shunamite ministring unto him, he said unto her, what is the matter? She answered, my Lord, thou swarest by the Lord thy God unto thine Handmaid, saying, assuredly *Solomon* thy Son shall reign after me, and he shall sit upon my Seat. And behold now is *Adonijah* King, and thou my Lord the King knowest it not. He hath offered Oxen, fat Cattel, and many Sheep, and hath called all the Kings Sons, and *Abiathar* the Priest, and *Zoab* the Captain of the Host: But *Solomon* thy servant hath he not bidden. And now my Lord, O King, the eyes of all *Israel* wait on thee, that thou shouldest tell them who ought to sit on the Seat of my Lord the King after him: for else when my Lord the King shall sleep with his Fathers, I and my Son *Solomon* shall be sinners.

12. 24.

The Queen had no sooner done speaking, but the Prophet *Nathan* came and confirmed her words. Whereupon the King assured *Bethsheba*, that *Solomon* her Son should be that day proclaimed to reign in his stead. The Queen then humbling her self with thanks, desired of God that her Lord King *David* might live forever. Look more in the history of *Adonijah*. *Bethsheba*, *The seventh daughter, or the daughter of an Oath*.

Exo. 31. 2. 35. *30. 36. 37.* *38. esp.* **Bezaleel**, the Son of *Uri* of the Tribe of *Juda*, and *Aboliab* of the Tribe of *Dan*, were two cunning Workmen, most specially endued with the Spirit of God, to work all manner of curious work that was to be wrought in Gold, Silver, Brass, Wood, Stone, or with Needle-work, so that by these two, the Tabernacle of witness, with all things pertaining thereunto, was most artificially made. *Bezaleel, in the shadow of God*.

Gen. 29. 29. *30. 3. 35. 25.* **Bilha**, was a young Damosel, which served *Laban* the Father of *Rachel*, and when *Rachel* should be married to *Jacob*, *Laban* gave *Bilha* his Maid, to *Rachel* his Daughter to be her servant. And when *Rachel* perceived she could bear *Jacob* no children, she gave *Bilha* her Maid unto him to be his Wife, who conceived by *Jacob*, and brought him forth two Sons, the one *Dan*, and the other *Naphtali*. *Bilha, Old, or fading*.

Gen. 14. 2. **Birsha**, was one of the four Kings that fought against five other Kings in the Vale of *Siddim*. *Birsha in evil, or in iniquity, or condemned, or a son that looketh back*. Read *Arioch*.

Ruth 2. 3. 4. **Boaz**, the Son of *Salomon*, was a great rich Man, dwelling in a City called *Bethleem*, within the Land of *Juda*. Who on a time going to the Fields to look upon his Reapers, and finding there a young Damosel a glean-
ing,

ing, demanded of his Workmen what she was: To whom answer was made, she was a stranger come with *Naomi* out of the Country of *Moab*. Then went *Boaz* to the Maid and said: Hearest thou my Daughter? go to no other Field a gleaning (I charge thee) so long as Harvest time endureth, but to mine: tarry here by my Maidens, and gather as much as thou wilt, and spare not, for no Man shall lett thee, neither hurt thee. And when thou art hungry and a thirst, go with my Maidens, and eat and drink such as they have, for they shall not deny thee. And so departing from her, he went to his Men-servants, commanding them to intreat her gently, and to let fall some handfuls on the ground (for the nonce) for her to take up without shame. Now after this, it chanced *Boaz* to have knowledge, that this young Damosel was his Kinswoman, and that it was his lot to marry her, which he was well content to do, considering her to be a Woman of good report, and of much virtue. But yet, for as much as he knew another to be more near of Kin to her than he, he could not defraud him of his right: therefore to know what he would do in this matter, he went and called his Kinsman before the Congregation, and said: Sir, we have here a Kinswoman lately returned out of the Land of *Moab*, one *Naomi*, and she will sell a piece of Land, which was our Brother *Elimelech*'s: If thou be disposed to buy it, do: if not, then tell me, for there is none to challenge it, save thou, and I next unto thee. Then said he to *Boaz*, I will purchase it. Well (said *Boaz*) look what day thou buyest the Land of *Naomi*, thou must also take * *Ruth*, the *Moabite* to Wife, to raise up the Name of the dead upon his Inheritance. Then he (revoking his word again) said that he could not purchase it, for marring of his own Inheritance. Therefore take thou my right, and purchase it, and so drew off his * *Shoo*, and gave it to *Boaz*, for that was the custome of old in *Israel*, concerning

Here is a notable example for all rich Farmers which be so unmerciful, that they will not suffer their needy neighbour to glean in their ground, whereas *Boaz* was so merciful to this Stranger, whose Nation were enemies to God's People.

* He would have the Land, but not the Woman.

* The manner of purchasing.

cerning purchasing and changing of Inheritance, to pluck off his Shoo, and give it to his Neighbour, in witness that the thing between them was truly bought and sold. Then *Boaz* having his Kinsman's shooe, said unto the People: ye are witnesses all this day that I have bought all that was *Elimelech's*, and all that pertained to his two Sons * *Chilion* and *Mahlon* of the hand of *Naomis*, and also have purchased *Ruth* the *Maobite*, the late Wife of *Mahlon* to be my Wife, to raise up the Name of the dead upon his Inheritance, that his Name be not put out among his Brethren: And all the People witnessed the same, praying unto the Lord for *Ruth*, to make her as fruitful, as he did both *Rachel*, *Leah*, and *Thamar*. And so *Boaz* married *Ruth*, who in process conceived, and bare him a Son called *Obed*. *Boaz*, in Power, & strength.

C.

Exod. 6. 18.
1 Chron. 6. 1, 2.

CAATH was the Son of *Levi*, and had four Sons, whereof the Eldest was *Amram*, the Father of *Moses* and *Aaron*. He lived 133. Years. *Ca-*
ath, A Congregation.

Gen. 4. 1. &c.

* *Lyra* saith, that as *La-*
mech was hunting in the
fields, his ser-
vant spied
Cain where
he lay hid in a
bush, and (think-
ing it had
been a beast)
pointed his
Master unto
him, who shot
off his Arrow,
and slew him.

Cain was the first Son that *Adam* and *Eve* brought forth between them, and of an unhappy disposition, given to all ungraciousness. He was the first tiller of the ground, and would always offer the worst and the vilest of the fruits of the Earth unto God. Wherefore the Lord had no respect to his offering. And because God preferred his Brother *Abel's* offering before his, he was so stirred with malice and envy against him, that he fell upon him in the Fields and slew him. Wherefore the Lord promised to withdraw the increase of the Ground from *Cain*, and so being in desperation, he wandered about like a Vagabond in every corner, with much fear and trep-
bling, lest any Man should kill him, and at last * *La-*
mech

mech slew him. Cain, A possession.

Caiaphas, was Son-in-law to *Annas*, and the High-Priest in the time of Christ's apprehension, of whom he prophesied, that it was expedient for one Man to dye, rather than all the People should perish. Which thing he spake not of himself, but God made him (at that time) even as he made *Balaam*, to be an Instrument of the Holy Ghost. And Christ being sent from *Annas* to him (bound) to be examined, was so carried from him to *Pilate*, that he by the Temporal Laws might judge him to death. **Caiaphas, a searcher.**

Caleb was the Son of *Jephunneh* (otherwise called *Numb. 13. and 14. cap. Kene*) of the Tribe of *Juda*, and one of those whom *Moses* sent out to search the Land of *Canaan*, what manner of Country it was, at the which time of going out, he was about the age of xl.years. And when he and his company had viewed the Land, and were returned home again, certain of the Explorators made an evil report to their Brethren of that good Land, saying it was a Country of strong and fierce People, and such a Land as did eat up the Inhabiters thereof, and with like persuasions made them both astonished and afraid, and to murmur and grudge against *Moses* and *Aaron*, saying they would make them a Captain, and go into *Egypt* again. Then *Caleb* and *Tosbua*, seeing their Brethren so discomfited, rent their cloaths for sorrow, and said: O! dear Brethren, be ye not discouraged at these false surmised tails, neither yet rebel against the Lord, for we have seen the Land as well as they that have discouraged you, and know it to be a better Land than they report, a Land that floweth with Milk and Honey: And as for the People therein, fear them not, for they be but Bread for us, their shield is departed from them, and God is with us, therefore pluck up your hearts, and fear not. With these

these, and the like comfortable sayings, *Caleb* and *Joshua* withdrew the fury of the multitude (which were ready to destroy them) and also ceased their murmuring, which murmuration of the People so grieved the Lord, that he swore to *Moses*, that not one of them all should see that good Land, save *Caleb* and *Joshua*, although their children should see it: But first (said God to *Moses*) they shall wander in the Wilderness Forty Years, and suffer for their Fathers * whoredome, until their Fathers Carkasses be wasted, a Year for a Day, according to the number of days in searching the Land, which was forty days. And because *Caleb* followed the Lord continually, God swore to *Moses*, that *Caleb* and his Seed should inherit that Land, which came so to pass, for after xlv. years, *Caleb* (then being at the age of lxxxv. years, and as lusty as he was when *Moses* sent him first to search the Land) required of *Joshua* his Heritage, who appointed out unto him, the City of *Hebron* with the Countries thereabout, out of the which City he drove out the three Sons of *Anak*. This *Caleb* had a younger Brother called *Othoniel*, to whom he gave his Daughter *Achsa* to Wife, for taking of a certain City called *Kiriathsepher*. *Caleb, as a Hart.*

2 Tim. 4. 13.

Carpus, was a certain godly Man dwelling at *Croada*, with whom *Paul* left his Cloak with certain Books, which he desired *Timothy* to bring with him, when he came to him again. *Carpus, Fruit, or fruitful.*

1 Mac. 15. cap. 16.

Cendebius, was Captain-General of *Antiochus's* Host. And when he had done much harm in the Land of *Jewry*, and built up *Cedron*, and fortified it with Men of War, he was (at the last) by the Sons of *Simon* discomfited, and put to flight. *Cendebius, Zeal, or the possession of sorrow, or grief.*

Ceras

Cereas, was Brother to *Timotheus*, and Captain ^{2 Mac. 10.} of a strong Castle called *Gazar*, into the which, *Timotheus* (being overcome of *Judas Machabeus*) was fain to flee for succor. Now *Cereas* and they that were with him in the Fort, trusted so much to the strength of the place, that they fell to railing and cursing of their Enemies without, who (notwithstanding) set so manfully upon the Hold, that (at last) they wan it, and took the blasphemers, and burnt them quick, and slew this *Cereas* and his Brother *Timotheus*, with another famous Captain called *Apollophanes*. *Cereas, Glad, or rejoicing.*

Centura, look Katura.

Chedorlaomor, look Kedorlaomor.

Cis, was the Son of *Abiel*, of the Tribe of *Benjam*. ^{1 Sam 9. 1. &c.} and Father to King *Saul*. Whose Asses (on a time) being strayed abroad, he said unto *Saul* his Son: Take one of the Lads with thee, and go and seek out mine Asses that are lost. This *Cis* is called also, the Son of *Ner*, ^{1 Chron. 8. 33.} *Cis, Hard, or stubble, or a place where Cucumbers are.*

Cis, The Son of *Jehiel*, his Mother was called ^{1 Chron. 8. 29. 30.} *Maacah*. ^{9. 35. 36.}

Cis, the Son of *Mahli*, Son to *Merari*. His Brother's name was *Eleazar*. ^{1 Chron. 23. 21.} Whose Daughters (he being dead) the Sons of this *Cis* took to their Wives.

Claudia, was a certain godly Brother, who being ^{2 Tim. 4. 21.} with *Paul* at *Rome*, sent (as many more did) greetings to *Timothy* in *Paul's Letter*. *Claudia, a proper name.*

* **Claudius**, was an Emperour, in whose time (the ^{43. 11. 28.} *L.* ^{* He was} fourth

poisoned of his Wife *Agrippina*, that *Nero* her son might succeed in the Empire,

Cooper.

*¶ 1 Mac. 10.
chap. 11.*

fourth Year of his reign) was a great Dearth thorow-out all the World, whereof *Agabus* the Prophet, prophesied aforehand. *Claudius, a proper name.*

Cleopatra, the Daughter of King *Ptolomy*, was married to *Alexander* the Son of Noble *Antiochus*. And again (for displeasure) taken from *Alexander* her lawful Husband, and given to *Demetrius* the Son of *Demetrius*. *Cleopatra, the Glory of the Country.*

Luk. 24.13-18.

Cleophas, was the Husband of *Mary*, Sister to *Ma-ry* the Mother of Christ, and one of the two Disciples, which (after the death of Christ) went to the Town of *Emaus* talking and reasoning together of all things that had happened to *Jesus*: and as they were reasoning the matter, *Jesus* joyned himself personally with them, as a wayfaring man, desirous to know whereof they talked so sadly: To whom *Cleophas* made answer, and said, Art thou only a stranger in *Jerusalem*, and hast not known the things which have chanced there of late? What things, said *Jesus*? Of one *Jesus* of *Nazareth* which was a Prophet mighty in deed and word, before God and all the People; and how the chief Priests and our Rulers delivered him to be condemned to death, and have crucified him, but we trusted that it had been he that should have delivered *Israel*: and besides all these things, to day is the third day since they were done. Then *Jesus* opened the Scriptures to *Cleophas* and the other, and being known of them (at the last) by breaking of Bread, they returned to the Apostles at *Jerusalem*, and told them all what they had heard and seen of *Jesus*, by the way to *Emaus*. *Cleophas, all manner of glory.*

They under-
stood not yet,
what was the
deliverance
that *Jesus*
Christ pur-
chased for us.

Philip. 4.3.

Clement, was one of *Paul's* Fellow-labourers in the Gospel among the *Philippians*, as *Paul* himself re-
porteth

porteth, saying: And I beseech thee faithful yoke-fellow, help the Women which laboured with me in the Gospel, with *Clement* also, and with other my Fellow-labourers, whose Names are in the Book of Life. *Clement, Meek.*

Crescens, what time as *Paul* sent for *Timothy*, ^{2 Tim. 4. 10.} was departed from *Rome* into *Galatia* for business he had there, whereof he certifieth *Timothy*, saying: *Crescens* is gone to *Galatia*, and *Titus* unto *Dalmatia*.

Crescens, a Latine word, Encreasing.

Crispus, the chief Ruler of the Synagogue at *G Corinth*, after he had heard *Paul's* preaching, believed in the Lord, he and all his Household, and were baptized in the Name of *Christ Jesus*. *Crispus, a Latine word, curled or crisped.*

Cornelius, was an Heathen man dwelling in *Cesarea*, ^{Acts 10. cap.} and a Captain over a Band of Men which were in *Italy*. This Man notwithstanding he was a *Gentile* born, and in office a Man of Arms, yet he was a good liver and feared God, as it well appeared, chiefly in two points, which was in liberally relieving the poor and needy, and his continual praying unto the Lord. In the which prayer, as he was (on a time) occupied about the ninth hour of the day (which was a little before Supper time) he saw in a Vision an Angel of God coming to him, and calling him by his Name, saying: *Cornelius, thy Prayers and thine Alms-deeds are come up into remembrance before God, wherefore send to Joppa for one Simon whose Sirname is Peter, he lodgeth with one Simon a Tanner, whose house joyneth upon the Seaside, and he shall tell thee what thou oughtest to do.* Then *Cornelius* sent for *Peter*, against whose coming he had called together all his Kinsmen and special friends. *And*

when Peter was come, *Cornelius* met him and fell down at his Feet to worship him, which thing Peter would not suffer, forasmuch as he was but a Man as *Cornelius* was. And so going in with him, he found a great company gathered together, unto whom he said: Ye know how that it is an unlawful thing for a Man that is a *Jew* born, to company with or come to one that is of another Nation: But God hath shewed me, that I should not make any Man common or unclean. Therefore came I unto you without saying nay, as soon as I was sent for. I ask therefore, for what intent have ye sent for me? Then *Cornelius* said: Four days ago, and even about this same hour I fasted, and at the ninth hour I prayed in my House, and behold, a Man stood before me in bright clothing and said: *Cornelius*, thy Prayer is heard, and thine Alms deeds are had in remembrance in the sight of God, send therefore to *Joppa*, and call for *Simon* whose Sirname is *Peter*, he is lodged in the House of one *Simon* a Tanner by the Sea-side, the which, as soon as he is come, shall speak unto thee. Then sent I for thee immediately, and thou hast well done for to come: Now therefore are we all here present before God, to hear all things that are commanded unto thee. Then Peter preached the Word of God unto them, and while he was yet preaching, the Holy Ghost fell upon them all, so that in the end, *Cornelius* with all his Company there present, were Baptized in the Name of *Christ Jesus*. *Cornelius*, a proper name.

Numb. 16. cap.

Chore, was the Son of *Jezebar*, the Son of *Caath*, the Son of *Levi*. This *Chore* out of a stout and proud heart, envied and detested *Moses* the true servant of God, and raised up a sedition against him and *Aaron*, having with him *Dathan*, *Abiram* and *On*, three great Captains, beside 250. other Noble-men that took his part; which Insurrection by the power of Man was unsuppre-
fible.

sible. But Almighty God caused the Earth to open, and swallow them up, with their Wives, Children, and all their substance.

Here is a question to be moved: If all the substance of *Chore* with his Wife and Children were swallowed up of the Earth with them, how can that be true which is written in the Title of the 41. *Psalm*, that the children of *Chore* were either the makers, or the singers, or the setters forth of that godly *Psalm*? Aniwer is made Numb. 26. where it is written, that when *Chore* was swallowed up of the Earth, God miraculously preserved certain of his children, of whose off spring there came very excellent learned and notable wise men, and specially these four, *Ethan* * the *Ezrahite*, to wit, that was born in the Town called *Ezrahi*, *Heman*, *Chalcol* and *Darda*, which four so far excelled all other in wisdome and learning, that the wisdome of *Solomon* was compared to be as great as theirs. These four are called the Children of *Chore*, not that they were the natural children of *Chore*, but that they came of the off spring of the children of *Chore*, which God had miraculously preserved from the great gulph and gaping of the Earth. For it is well known that *Chore* lived in *Moses*'s time, and that he was the Chief in stirring up of Rebellion against him: whereas *Ethan*, *Heman*, *Chalcol* and *Darda* lived and flourished in *Solomon*'s time, which was 480. years (or thereabout) after that *Chore* was killed. So that these Men could not be the natural children of *Chore*, but are called his Children and his Sons, because they came of his Progeny and off-spring. *Chore*, *Bald*, or *baldness*: *Ice* or *frost*.

Cyrus, King of *Persia*, (in the first year of his reign) ^{1 Esd. 1.} delivered the People of *Israel* out of Captivity, and gave them liberty to go and build the * *City of Jerusalem*, and the *Temple of God* again (which *Nabuchodonosor*

This is the exposition of a certain learned Man named *Richard Turner* Bachelor of Divinity, and Reader in the College of *Windsor*, in the days of King *Edward* the sixth.

* *1 King. 4.31.*

* *Cyrus* being infatiable in coveting Countries, was

slain of *Tomiris* Queen of *Scythia*, with 200000 *Perfians*, who caused his Head to be cut off, and cast into a Vessel of blood, saying: Satisfie thy self with bloud, which thou hast always thirsted. *Lanquet.*

* *Judg. 3. 10.*

(*nosor* had destroyed) and sent with them all the Vessels of Gold and Silver pertaining to the House of the Lord, which were in number 5400. And the number of the whole Congregation that returned from the captivity of *Babylon*, were XLII. thousand three hundred and three score, beside their Servants and Maidens, which were 6337. and among them also were 200. singing men and women. And of this *Cyrus* it was prophesied by the Prophet *Esay*, long before *Cyrus* was born, that he should deliver the children of *Israel* out of captivity.

Cyrus, as it were a miserable man: or as it were an heir, a belly.

Chushan Rishathaim, was * King of *Mesopotamia*, into whose hand God delivered the Children of *Israel*, because they turned from him to serve strange Gods, which King kept them in Bondage Eight Years, till at last (they crying to the Lord for help) God raised up *Othoniel*, which delivered them out of his hands. *Chushan Rishathaim*, seeing, or prophesying.

D.

Judg. 16. 4. &c. **D**ALILAH was the Wife of *Samson*, who (thorow the persuasions of the *Philistines*) flattered him so long, until she had got knowledge where all his strength lay: that known, she so dallied with him that he laying down his Head upon her Lap, and there falling a-sleep, she caused the Hair of his Head to be shaven off, and so betrayed him to the *Philistines*. *Dalilah*, a Bucket, or Consumer.

Act. 17. ult. **Damaris**, was a certain godly Woman, dwelling at the City of *Athens*, whom (among others) *Paul* converted. *Damaris*, a little wife.

Gen. 30. 6. &c. **Dan**, was the Son of *Jacob*, born him of *Bilhah* *Rachel's* Maid. His Brother's name (of Father and Mother)

ther) was *Nephthali*. *Jacob* before his death, prophesied of him, saying: *Dan* shall judge his People, as one of the Tribes of *Israel*. *Dan* shall be a Serpent by the way, and an Adder by the path, biting the Horse-heels, so that his Rider shall fall backward. O Lord, I have waited for thy salvation. The generation of the *Danites* grew to such a number, that the portion which *Joshua* gave them, was not sufficient for all their Tribe, wherefore they went out to seek them an inheritance to dwell in: And coming to the quiet City of *Laish* (which mis-^{Num. 1. 38, 39.}trusted nothing) they fell upon it, killed the People, and burnt the City. And in the place thereof, they built themselves another City, and called it *Dan*. And set up the Idols therein, which they had taken from *Micah*, and worshipped them, and so continued in their Idolatry, till the Ark of God was taken. *1 Sam. 4.* Dan, *Judging, judgment.*

49. 16. &c.

Joshua 19. 47.

Judg. 18. cap.

Daniel, was an holy Prophet of the Tribe of *Je-*^{Dan. 1. cap.}
us, who being a comely stripling, without blemish, and of good erudition, was (among others of the children of *Israel*) brought to *Babylon*, and there found at the Kings charges to learning, and to profit in the *Chaldee Tongue*; and for the better nourishing and bringing up of these young striplings, he appointed to them (for three years space) a portion of his own meat every day, and of his own Wine which he drank, to the intent, that by their good treatment and learning of his religion, they might rather favour him than the *Jews*, and to be able to serve him as *Governours* in their Land. But *Daniel* being determined in his heart, that he would not defile himself with the King's meat and drink, desired his Keeper, that he, and his three companions, to wit, *Ananias, Misael, and Azarias*, might not defile themselves, but that he would give them nothing else but Pulse to eat, and Water to drink, which thing he was afraid to do,

do, lest when the King should call them before him, they might seem in worse liking than the rest of their fellows, and so he to be in danger of his life. Well, said *Daniel*, prove thy servants for ten days. Then the Keeper (whose heart God had moved to favour *Daniel*) proved them ten days, and when he saw them fatter in flesh, and in better liking than the other, he took away their portion of meat, and served them daily with Pulse and Water. And to these, God gave great knowledge and understanding in all learning and wisdom: But to *Daniel* only, he gave the gift of Prophesying, and opening of Visions and Dreams. Now when the time was expired, that all the children whom the King had so long nourished, should be brought before him, he found *Daniel* and his three associates in matters of wisdom and understanding that he required of them, ten times better than all the learned men of his Realm, so that the King had *Daniel* in great estimation. After this, *Daniel* expounded the King's Dreams, and shewed him the true interpretation and meaning thereof (which none of the *Chaldeans* could do) for the which the King rewarded him with great Gifts, and made him Governor over the whole Province of *Babylon*, wherewith the other Princes and Rulers were sore offended, and sought occasion against him concerning the Kingdom; but *Daniel* was so faithful and upright in all the King's matters, that they confessed, and said: We shall find no occasion against this *Daniel*, except it be concerning the Law of his God: Therefore let us perswade the King to make a Decree, that whosoever shall ask a Petition of any God or Man for thirty days, save only of the King, the same may be cast into the Den of Lyons. And when the King had consented to this wicked Decree, and sealed the Writing, *Daniel* (that all Men might see, that he would neither consent in heart nor deed for these few days, to any thing that was contrary to God's glory)

ry) went home to his House, and set open the Window of his Chamber toward *Jerusalem*, and fell down upon his Knees to give thanks and praise unto God, as his custome was three times a day to do. And thus making his prayers and supplication to his God, his Adversaries came upon him and found him, whereupon they went to the King and said: Hast thou not sealed a Decree, that whosoever shall make request to any God or Man within thirty days save to thee (O King) shall be cast into the Den of Lions? True it is, quoth the King, and it cannot be broken. Then said they: This *Daniel* one of thy Prisoners of *Juda*, regardeth neither thee nor thy statute, but maketh his Petition thrice a day unto his God. When the King heard this, he was sore displeased in himself, and sought by all means to have excused *Daniel*, and when he saw no intreaty would serve, nor any way be found to alter the Law, he suffered *Daniel* to be cast down to the Lions, which were seven in number, and were kept fasting that day from their ordinary diet, to the intent they should have devoured *Daniel*: But God had so stopped the mouths and fury of the Lyons, that they did him no harm, and left he should perish there for hunger. God sent his Prophet *Abakuck* with Meat and Drink to feed him, and also moved the King's heart to take such care for *Daniel*, that the seventh day after, he went to the Den to see if he were alive or dead, and finding him not perished, but whole and sound, he rejoiced greatly, and caused *Daniel* to be taken out, and his Accusers with their Wives and Children cast down among the fierce greedy Lyons, who tore them all in pieces before they came at the ground. Thus being delivered, he afterward prophesied of the coming of Christ, and of the Empire of *Babylon*, *Media*, *Perisia*, *Grecia* and the *Romans*. Read more of him in the story of *Bel and Susanna*. *Daniel*, *Judgment of God*.

^{1 King. 4. 31.} **Darda**, the Son of *Mahol*, was one of the four, which came of the off-spring of the children of *Chore*, and so far exceeded all other in wildome and Learning, that *Solomon* was compared unto them. **Darda**, *The house of knowledge: or the generation of knowledge.*

^{1 Eyd. 6. cap.}
^{2 Dan. 5. 30. 31.} **Darius**, in taking of * *Babylon*, slew King *Balshazar*, and possessed his Kingdom. In the second year of his reign, he granted the same licence unto the *Jews* to build again the City of *Jerusalem*, and the House of God, that King *Cyrus* had granted to them in the first year of his reign. And for so much as the work had been much hindered from the first year of *Cyrus* unto the second year of this King *Darius*, he gave a strict commandment, that whosoever did (from henceforth) hinder or lett that work, a Beam should be taken from that Man's house and he hanged thereon, and his House made a Dunghill. And so the building went forward with speed, and was perfectly finished in the sixth year of his reign. **Darius**, *Requiring, or inquiring for.*

^{Num. 16. 1. Sc.} **Dathan** and *Abiram*, were the Sons of *Eliab*, and two of the chief Captains with *Chore* in the Insurrection against *Moses*, on whom God took such vengeance, that he caused the Earth to open and swallow them up quick. Read the story of *Chore*. **Dathan**, *Statute, or Law.*

^{1 Sam. 16. 11.} **David** was the youngest Son of *Jesse*, and by God's commandment anointed King of *Israel* (*Saul* yet reigning) by the Prophet *Samuel*. Wherefore *Saul*, fearing that *David* would defeat him of his Kingdom, vexed him with continual persecution, during the which time, *David* shewed notable examples both of patience and true obedient service to *Saul* his Sovereign Lord.

And

And first, to shew his obedient and faithful heart to his Prince, and love he bare to his Country, he put himself in danger, to fight with that great Monster *Goliath* and slew him, of whom the King, and all the Host of *Israel* stood in great fear. And after this act also, when *Saul* (of envy that the Women in their dance had given to *David* more praise than to him) threw his Javelin at *David* (as he stood and played on his Harp before him) to have nailed him fast to the wall, *David* avoided and armed himself with patience, and never sought other means of revenge: In so much, that when *Saul* (by the providence of God) came into the Cave to ease himself, in the which Cave *David* lay hid for fear of *Saul*, he would not (being provoked) put forth his hand to hurt his Master: But cut off a piece of the Hem of his Coat, in token that he might have killed him. And yet after that, it sore repented him that he had done so much injury unto his Sovereign Lord and Master, although he was his most grievous enemy, and every hour sought his death. Also, when he came into the Host of *Saul* and found the King and his Men fast asleep, he would not for his own private cause (though *Jebs* slew two Kings at God's commandment) lay his hand upon the Lord's anointed, but only (that he should know that *David* was there and might have been revenged) took his Spear and Pot of Water which stood at his Head, and went his way. Finally, when it pleased God to rid him of his enemy in Battel against the *Philistines*, one (to get thanks of *David*) brought unto him *Saul's* Crown, and the Bracelet that he wore on his Arm, certifying him of the King's death, and that he with his own hands had killed him: whose act *David* did so much abhor, that he thought the Man not worthy to live, but put him to death out of hand. Read more of *David's* patient suffering and obedient service, in the story of *Michol*, *Jonathas*, *Ahimelech*, *Achish*, and *Abdalom* his Son. Now when

17. cap.

18. 6:11.

24. 3.

26. 7:12.

2 Sam. 1. cap.

2 Sam. 2. 11.

Saul was dead, *David* was admitted King and reigned over *Juda* vii. years, after which time expired, he reigned both over *Israel* and *Juda*, xxxiii. years. And did that which was good in the sight of God, and put his trust and confidence in the Lord God of *Israel*, so that before nor after him, was not his like. He cleaved so unto the Lord, that God bare witness of him, that he had found a Man according to his hearts desire. To him, God made a promise that Christ should come of his Seed, for the which cause, Christ of the Prophets is called the Son of *David*. To this holy Prophet, God gave many victories and excellent gifts (which are touched in other stories) and yet among all his virtues, he suffered him to fall into the abominable Vice of Adultery and Murder, and most grievously punished him for the same, who notwithstanding earnest repentance, was received again into the favour of God, and never after offended in that sin more. Finally, after many conflicts with his Enemies, he died, after he had reigned xl. years, leaving *Solomon* his Son to succeed him. *David, Beloved.*

Judg. 4. esp.

Deborah, the Wife of one *Lapidoth*, was a Prophetess, and the fourth Judge and Governour of the People of *Israel*: who, by the power and pleasure of God (and help of *Barak* the Captain of her Army) delivered them from the Tyranny of King *Jabin*, and of *Sisera* his Captain General, putting the King to a great foil, in slaying of his Captain *Sisera*. Thorow the which victory, the *Israelites* were restored to liberty, and their enemies the *Canaanites* utterly confounded. She judged *Israel* xl. years. *Deborah, a Woman and Bee.*

Col. 4. 14.
Ephe. 24.
2 Tim. 4. 10.

Demas, was Christ's Disciple a great while, and a faithful Minister to *Paul*, and never shrank from him nor his Doctrine, so long as all things prospered well with *Paul*: But when he saw *Paul* cast in Prison, and

in danger of his life for the Gospels sake, He forsook both him and his doctrine, and (embracing the World) conveighed himself to *Theffalonica*. Such there be, that so long as pleasure, profit, favour, honour, glory or riches do follow the Word of God, so long will they favour the same : But when affliction, persecution, loss of goods, riches, lands, possessions, or such like adversities do come, then they do as *Demas* did, forsake the Gospel and follow the World. *Demas, Favouuring the People.*

Demetrius, the Son of *Seleucus* came from ^{1 Mac. 7. cap.} *Rome* with a small company of Men to a certain City of his own, lying upon the Sea-coast, and prepared an Army to go to *Antioch* (the City of his Progenitors) where he found *Antiochus* and *Lysias*, both of whom he caused to be slain, and being stablished in his Kingdom, he began (through the wicked counsel of *Alcimus*, whom he had made High Priest) to seek the destruction of the Jews, sending forth divers enemies against them, in which he sped diversly. Finally, the Son of Noble *Antiochus* moved War against him, and in Battel slew him. *Demetrius, coming of Seleucus, whom the Heathen thought the Goddess of Corn* ^{9. cap.} ^{10. cap.}

Demetrius, the Son of *Demetrius*, being in the ^{1 Mac. 10.} Land of *Creta* at his Fathers death, made hafte homeward to take possession of his Kingdom. And being stablished therein, he began to wax mighty, by reason that *Ptolemy* King of *Egypt* had withdrawn his favour from *Alexander* his Son in-law, and taken his Daughter *Cleopatra* from him and given her to *Demetrius*. And also for as much as *Ptolemy* and *Alexander*, lived not long after the strife begun between them, *Demetrius* (for a space) had great rest. The Captain of *Demetrius*'s Host, was *Apollonius* (a great enemy of the Jews), whom

whom *Jonathas* discomfited at the first conflict between them. Upon the which, *Demetrius* perceiving *Jonathas* power to be strong, was content to be at peace with him, and to make all *Jewry* free. Which being done, all the Land was in such quietness, that *Demetrius* sent away his Host, all save a few strangers, whereat the Host was displeased. Then *Tryphon* (who had been aforetime of *Alexander's* party) perceiving *Demetrius* Host to murmur against him, moved *Antiochus* the Son of *Alexander* to War against *Demetrius*, who being now in great fear of the Men of *Antioch* (with whom he had somewhat to do) sent to *Jonathas* to have his aid, who sent him three thousand of such picked Men, that delivered *Demetrius* out of danger, and slew an hundred thousand of the *Antiochians*, so that the rest were fain to cast down their Weapons and to yield them to *Demetrius*: who (notwithstanding the great fidelity of *Jonathas*, and the benefit he had done him) after he was at rest again, did not reward him accordingly, but most deceitfully dissembled, and withdrew himself from *Jonathas*, and vexed him and the *Jews* very sore. After this came *Tryphon* with all the Host which *Demetrius* had put away, and fought against *Demetrius*, and put him to flight, and made him fain (at the last) to go into *Media* to seek aid and help, where *Arsaces* King of the Land took him, and kept him in ward as a Prisoner during his life.

¹ *Act. 14.*

Act. 19. 24. &c. **Demetrius:** This Man was a Silversmith by his occupation dwelling at *Ephesus*, which made silver Shrines and Tabernacles for *Diana* the Goddess. And forasmuch as *Paul* (by the space of two years) had preached there, against Images made with Man's hand, saying that they were no Gods: He (lest his profit should decay) called together all such as had advantage by making Images of *Diana*, and all Craftsmen of

the

the same occupation, who he knew would favour his cause, and began to say unto them on this wise: Masters, ye know that by this Craft we have our living: moreover ye see and hear, that not only at *Ephesus*, but almost thorowout all *Asia*, this *Paul* hath perswaded and turned away much People, saying, That they be no Gods which are made with hands. So that not only this our Craft cometh into peril, and to be set at naught: But also that the Temple of the great Goddess *Diana* should be despised, and her magnificence destroyed, which all *Asia* and the World worshippeth. With this seditious Oration made by *Demetrius*, the People were in such a fury, that they cryed out, saying: Great is *Diana* of the *Ephesians*, and with that, rushed into the common Hall with one assent, where they (missing of *Paul*) caught two of his companions, in the which rage, some cryed one thing, and some another, and were so far out of order, that the most part knew not the cause of their concourse together, so that with great difficulty, the matter was pacified. Read the story of *Alexander the 7th*, born in the same place.

Demetrius: This was a faithful Christian, having for a testimony thereof a good report as well of *Paul* himself as of all other to be an earnest favourer of the Gospel of Christ. ^{3 John 12. v.}

Denis, or Dionysius, was a certain Senator, ^{Act. 17. ult.} whom *Paul* converted at the City of *Athens*, and instituted him Bishop thereof.

In *Fasciculus temporum*, it is written that this *Denis* was martyred in *France*, whereby it may evidently be gathered that the Gospel of Christ our Saviour was preached in *France* in the Apostles time, or very near thereto.

Diana,

Ab. 19. 28.

Diana, was a Goddess whom the *Ephesians* most superstitiously worshipped. *Diana, Latinum est.*

Read *Demetrius the Silversmith*, and *Alexander the Jew.*

3 John, 9 vers. **Diotrephees**, was so wicked a Man, and so malicious an enemy unto the Christian Brethren, that he could not speak well of them, nor yet abide to hear other give them good report: he would neither receive them himself, nor suffer those that would, but thrust them out of the Church. *Diotrephees, Nourished of Jupiter.*

Luk. 16. 19. &c. **Dives**, the rich and covetous Glutton, so much delighted and gloried in his great abundance of Treasure, fine and costly apparel, sumptuous and delicious fare each day, that his whole felicity and pleasure was only in pampering up of himself, having no compassion (were his misery never so great) on the poor and needy, as it did appear by *Lazarus* the Begger lying at his gates, and looking for some relief of the scraps that fell from his board. But when this glutton was dead and his body (with pomp) brought to his Grave, and his Soul also in the torments of Hell: He then lifting up his eyes, and beholding *Abraham* a great way off, and the Begger with him in joy, cryed out to *Abraham*, requesting him that *Lazarus* might now come down, and dip the tip of his finger in water, to slake the great heat of his Tongue, for I am (saith he) most grievously tormented in this ardent flame. But to this and his other most vain and fantastical request he made for his Brethren, to have them admonished by one that came from the dead: *Abraham* made answer and said. That for so much as he had consumed and spent away the time of his life voluptuously in the pleasures and delights of the World (and would at no time repent) he therefore was now most justly condemned to suffer perpetual pain in the fire of Hell.

Hell. Dives, Rich.

Doeg, an Edomite born, was King *Saul*'s Servant, and the Master of them that kept his Cattel. When *David* came to *Ahimelech* the Priest of *Nob*, and had received the Shew-bread, with the Sword of *Goliath*: This *Doeg* was * there present the same day, tarrying to worship before the Lord, and saw and heard all things that were done between them. And when he was returned home, and had waited his time when he might best pleasure the King, he accused *Ahimelech*, of all that he had done unto *David*: And when the King had judged that good and godly Man to dye, this *Doeg*, at the King's commandment (all other refusing that wicked deed) fell upon *Ahimelech* with his Sword, and slew both him, and all the Priests of the Lord, to the number of 85. *Doeg*, Careful, or vehemently moved.

Dorcas, was || a certain godly Woman, and a Disciple of Christ, dwelling at *Joppa*, who in her life time had been vertruously occupied, and specially in the works of mercy, relieving the poor and needy. And while *Peter* was preaching and doing his office at *Lydda* (which was not far from *Joppa*) it was her chance to fall sick and dye. And when her friends had done with washing the dead Corpse, and laid it forth in an upper chamber to be anointed, they sent for *Peter* to come unto them, who being come, they had him up to the Chamber where the dead Corpse lay, where the Widows came about him weeping, and laying forth the Coats and other Garments which she had prepared in her life time for the poor, before him. Then *Peter* put them all forth of the Chamber: And being alone, kneeled down and prayed, and turning him to the body, said: *Tabitha*, arise, at the which word she arose and looked upon *Peter*, who then gave her his hand, and lift her up, and cal-

^{1 Sam. 21. 7.}^{22. 9-19.}

* By *Doeg* (faith Saint *Austin*) is signified *Antichrist*, which with false signs and feigned Miracles shall move all the World before the coming of the Lord to Judgement. And as *Doeg* wrought wickednes for the pleasing of King *Saul*, by whom is signified the Devil: So shall *Antichrist* move and stir the World unto sin, for the pleasing of the Devil, and advancing of his name.

^{|| Ad. 9.}

led the Saints and Widows, and restored *Dorcas* unto them alive. *Dorcas, a Do.*

2. Act. 12.

Dositheus, was a certain Noble Captain with *Judas Machabeus*, who (by the help of *Sofipater* another Captain) defended the *Jews* manfully against *Timotheus*, and slew Ten Thousand of his Men which were left in a strong hold, and after that, took *Timothy* himself in Battel, and (notwithstanding) let him go again, upon his promise made unto them, that he would restore all the *Jews* home again which he had in Prison, thinking that, the best and most surest way, to save the Lives of their Captive brethren. After this, it chanced that *Dositheus* (a mighty Man on Horseback) encoun-
tered with *Gorgias*, another great Captain, and enemy of the *Jews*, and took him, intending to have carried him away alive: But an Horseman of *Thracia* fell upon him, and smote off his Arm, and so *Gorgias* escaped, and fled into *Moresa*. *Dositheus, Given to God.*

Act. 24. 24.

Drusilla, was a *Jew*, and Wife to *Felix*, by whose counsel (saith the Note in *Geneva's Bible*) he called for *Paul*, and heard him of the Faith in *Christ*. *Dru-
silla, Bedewed, or sprinkled with blond.*

E.

*Gen. 10. 21.
11. 14. &c.*

EBER, was the Son of *salah*, of the Generation of *Shem*. He had two Sons, the one *Peleg* (in whose days the Earth was divided) and the other *Joktan*. This *Eber* lived before and after he begat *Peleg* 464. years. *Eber, Passing, or passage.*

Of *Eber* came the *Ebrews*, which were afterward called *Israelites of Israel*, which was *Jacob*, and *Jews* of *Juda*, because of the excellency of that Tribe.

Exod. 16. 8.

Elah, the Son of *Baaoba*, began his reign over *Is-
rael*,

rael, in the xxvi. year of *Asa* King of *Juda*, and walked in all the wicked ways of his Father before him. In the second year of his reign (or thereabout) *Zimri* his drunken servant (and Captain of his Chariots) conspired against him, and finding him drunken in the house of * *Arza* the King's Steward, he fell upon him, and slew him. * Drinking (as some say) till he was the Temple of *Arza* the dol, by his *Tirz*.

Elam, was the Son of *Shem*. Elam, a young Man, 1 Chron. 1.17. who that is hid, or the world.

Cleazar, the Son of *Aaron*, was constituted High Priest, after the decease of his Father, and so was the second High Priest over the *Jews*. He took to Wife one of the Daughters of *Putiel*, which bare him a Son called *Phinehas*. Finally, he dyed, and was buried in a Hill that pertained to *Phinehas* his Son, which Hill was given him in Mount *Ephraim*. Eleazar, the help of God.

Cleazar, the Son of *Saura*, was a worthy Captain with *Judas Machabæus*, what time as *Antiochus Epator* came into *Jewry* with a mighty strong Army, both of Men and Elephants: which Beasts being xxxii. in number, were strongly fenced, and surely harnessed, and well exercised to Battel. And when the Hosts were joyned together, *Cleazar* beholding one of the Elephants deckt with royal Harness, and far excelling all the other Beasts, he supposed the King himself had been upon him, wherefore he jeopardized himself to deliver his People, and with a good courage ran to the Elephant in the middest of the Host, slaying all about him as he went, and at last came unto the Beast, and gat himself under his feet, and smote him in the belly, and slew the Elephant. The weight of whose dead body crushed *Cleazar* in pieces, and so he dyed.

2 Mac. 6.

Cleazar, was one of the principal Scribes among the *Jews*, and an aged Man, of a well-favoured countenance, who (when that cruel King *Antiochus* had sent his Commissioners to compel the *Jews* to transgress the Laws of their God) was constrained to gape with open mouth, and to eat Swines flesh, but he desiring rather to dye grievously, than to live with hatred, offered himself willingly to the torment, and spit it out. Then they that had the charge of the Kings wicked act, for the old friendship of the Man, took him aside privily, and prayed him that he would take such flesh as was lawful to eat, and dissemble as though he had eaten even of the things appointed by the King, even the flesh of the Sacrifice, that in so doing, he might be delivered from death, and that for the old friendship that was among them, he would receive this favour. But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honor of his gray hairs, whereunto he was come, and his most honest conversation from his childhood, but chiefly the holy Law, made and given by God: therefore he answered them accordingly, and willed them straightways to send him to the grave: for it becometh not our age (said he) to dissemble, whereby many young Persons might think that *Cleazar* being 90. years old, were now gone to another manner of life. And so thorow mine hypocrisy (for a little time of a transitory life) they might be deceived by me, and I should procure malediction and reproach to mine old age. For though I were now delivered from the torments of Men, yet could I not escape the hand of the Almighty, neither alive nor dead. Wherefore I will now change this life manfully, and will shew my self such as mine age requireth. And so will leave a notable example for such as be young, to die willingly & courageously, for the honorable & holy laws: and

and when he had said these words, immediately he went to torment. And as he was ready to give up the ghost, he sighed and said: The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might have been delivered from death, I am scourged, and suffer these sore pains of my Body, but in my mind I suffer them gladly for his religion. Thus this Man ended his life, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young Men, but unto all his Nation.

Eli was the next Judge after **Sampson**, that judged ^{1 Sam. 1.9.} **Israel**, and the High-Priest descended from **Aaron**. ^{2. 12-27. &c.} He had two Sons, the one called **Hophni**, the other **Phinehas**, which were so wicked that every Man complained of them. And because that **Eli** did not punish them according to their deserts, God sent him word by his Prophet, that for as much as he had not ministred due correction unto his Sons for their great offences, he would surely remove the High-Priests office from his house for ever, and raise him up a * faithful Priest which should do according to his hearts desire. And this shall be to thee (said he) a sign and token that shall come upon thy two Sons, even in one day they shall both dye. And so it came to pass; for when the **Philistines** went out to Battel against **Israel**, the two Sons of **Eli** (which waited upon the Ark of God) were both slain, and the Ark taken and possessed of strangers. Then **Eli** (being at that time 99. years of age, and also blind) hearing of the Ark to be taken of the **Philistines**, was stricken into such a sudden fear, that he fell backward off his stool, and brake his neck, after he had judged forty years.

Eli, my God.

Eliab, was the eldest Son of **Jesse**, and so goodly a ^{1 Sam. 16. 6.} Man of stature and personage, that when all the Sons of

17. 28.

of *Jesse* were brought before the Prophet *Samuel* to choole out a King among them, *Samuel* thought *Eliab* to be the meetest for that office, but God refused him, and accepted *David* his youngest Brother, who seemed to have more skill in keeping of Sheep, than of War, notwithstanding, after that, he proved a better Warriour than *Eliab*, or all the rest of his brethren, when he fought with *Goliath*, and slew him. And for that great enterprise of *David*, *Eliab* (being with King *Saul* in the Host) was sore offended, and began to rebuke *David*, saying: Wherefore art thou now come hither? with whom hast thou left thy Sheep in the Wilderness? I know thy pride, and the malice of thine heart well enough, and that of an haughty stomach thou art come hither to see the Battel, and with such taunts and checks he reproved his Brother *David*, for taking upon him to fight the *Philistines*, whom he, nor none of all his fellows durst look in the Face. *Eliab*, *God my Father, or the God of my Father.*

1 King. 17.
The Father of *ba*, who (for the wickedness of *Achab*) prophesied that it
this Prophet
was called
*Sobac. Coo-
per.*

The Ravens
fed *Elijah*.

The Widow
sustaineth
Elijah.

Elijah, was a Prophet born in the City of *Thebes*, who (for the wickedness of *Achab*) prophesied that it should not Rain upon the Earth, in the space of three years and an half, and fled from the King (who sought his Life) and hid himself in a little Brook before *Jordan*, where God commanded the Ravens to feed him with Bread and Flesh both Evening and Morning. And when the Brook began to wax dry, the Lord sent him to the City of *Sarepta* in the Country of *Sydon*, where he had ordained a certain Widow to sustain him, and when he was come to the Gate of the City, the Widow was there gathering of a few sticks for her Oven, to whom he called, and said: Woman, set me (I pray thee) a little Water to drink: And as she was going, he cryed unto her again, saying: Bring me (I pray thee) a morsel of Bread in thine hand also: she said again, as truly as the Lord thy God liveth, I have no Bread ready, but even

ven an handful of Meal in a Barrel, and a little Oyl in a Cruise, and am now going to dress it for me and my Son, that we may eat and dye. Well (said *Elijah*) do as thou hast said and fear not: But first of all, make me a little Cake thereof, and bring it to me, and afterward make for thee and thy Son: for neither shall the Meal in the Barrel, nor yet the Oyl in the Cruise be wasted or diminished, till the Lord have sent Rain upon the Earth. And so the Widow did as the Prophet bad her, and all things came to pass as he had said. And during the Prophets abode in the Widows house, he restored her Child to life, which was dead.

After this, he was commanded by God, to go and shew himself to *Achab*. And when the King saw *Elijah*, he said: Art thou he that troubleth *Israel*? No, said the Prophet, it is not I that have troubled *Israel*, but thou and thy Fathers house, in that ye have forsaken the commandments of God, and served *Baal*: Therefore let all the People of *Israel* with the Prophets of *Baal* be brought before me to Mount *Carmel*, and I will tell thee what the Lord saith. And when the King had called the People together: The Prophet said unto them, how long will ye halt between two Opinions? If the Lord be God, follow him: But if *Baal* be God, then go after him. And now to know who is the true God, said the Prophet, let there be two Bullocks brought, and give the one to me (which am but one Prophet of the Lord's) and the other to *Baal's* Prophets which are 450. let them dress the one with Wood and no Fire under it, and I will dress the other likewise: And call ye on the name of your God, and I will call on the name of my God, and then the God that answereth by Fire, let him be God. To this the Prophets of *Baal* agreed, and dressed their Oxen, which being done, they cry to their God *Baal*, but they cried so long without answer again, that *Elijah* mocked them, saying: Cry out aloud, for it may be that your God

Elijah mock-
eth the Pro-
phets of
Baal.

God is busie in talking, or occupied in following his enemies, or is in his Journey, or else fain a-sleep and must be waked with your cry. And so they cryed on still from morning to night, cutting themselves (as their manner was) with Knives and Lances, till the bloud did follow, and yet their God would not answer. Then *Elijah* took his Bullock and dressed it, and laid it upon the Wood, and made a Ditch round about the Altar whereon the Sacrifice was laid, and poured Water upon the Sacrifice until the Ditch was full: And as soon as he had called on the Name of the Lord, Fire fell down from Heaven, and consumed the burnt Sacrifice, the Wood, the Stones, the Dust, and all the Water that was in the Pit. And when the People saw that, they turned to *Elijah*, and fell upon all the Prophets of *Baal*, and slew them at the Brook *Kyson*.

1 King. 19.

Now when *Elijah* had thus destroyed *Baal* and his Prophets, he durst not abide the menacing of *Jezebel*, but fled to the Wildernes of *Beersheba*. And having gone a days Journey therein, he sate him down under a *Juniper* Tree, and desired God that he would take his life from him. And as he fell a sleep under the Tree, the Angel of God touched him, and bad him arise and eat, wherewithal he awaked: And seeing a baken Cake and a Pot of Water standing at his Head, he refreshed himself therewith, and laid him down again to sleep. The Angel touched him once more, and bad him arise and eat, telling him that he had yet a great Journey to go, then he arose and did eat again, and with the strength of that Meat, he walked Forty Days and Forty Nights, till he came to *Horeb* the Mount of God, and hiding himself in a Cave all Night, the Voice of the Lord came to him, and asked him what he did there: I have (said he) been very jealous for the Lord God of Hosts: For the Children of *Israel* have forsaken thy Covenant, broken down thine Altars, and slain thy Prophets, with the

Elijah fasteth
forty days
and forty
nights.

Sword

Sword, and I only am left, and they seek my life, to take it away. Then the Lord commanded him to come out of the Cave, and sent him to anoint *Hasael* King over *Syria*: And *Jehu* King of *Israel*, and *Eliseus* in his room. Read more of this Prophet in the stories of these three aforesaid, in *Achab*, *Ahazia* and *Obadiah*, and *Eliseus*. *Elijah, God the Lord.*

Eliakim, was the High Priest among the *Jews*, at *Judith 4. cap.* what time *Holofernes* went about to subdue them, who sent Letters all about to the *Jews*, to take in the Mountains, and to stop all the ways and passages to *Jerusalem*, that their enemies the *Assyrians* might have no recourse thither. That done, he exhorted the People to earnest prayer and fasting, assuring them that the Lord would hear their Petitions, if they continued stedfast in the same, and give them such power to overthrow the *Assyrians*, as he gave to *Moses* the servant of God, which overthrew the *Amalekites* (trusting in their own strength) not with weapon, but with holy prayer. *Eliakim, The Resurrection of God, or Gods affirmation, or the God of resurrection, or the God of strength.*

Elimelech, was an *Ephraimite* born, dwelling in the *Rubicon 1.2. &c.* City of *Bethleem Juda*, in whose days there fell such a dearth in the Land of *Juda*, that he with his Wife and two Sons (the one *Mahlon*, the other *Chilion*) went into the Land of *Moab*, where in process; he and his two Sons died. *Elimelech, My God the King, or the counsel of God.*

Eliphaz, was the Son of *Esau*, and his Mothers *Gen. 36. 4.* name was *Ada*. *Eliphaz, the sight of God, or his intent, or endeavour.*

Eliphaz, the *Temanite*, was one of those that came *Job 2. 11.*

O

to

to *Job* in his extream afflictions to comfort him. And yet (notwithstanding) he blamed *Job* for impatience, injustice, and for the presumption of his own righteousness. Also he reproved him, because he challenged wisdom and purenes to himself. Affirming also that he was punished for his sins, and accused him of unmercifulnes, and that he denied God's providence, and therefore exhorteth him to repentance. But the Lord was angry with *Eliphaz*, and with his other Companions, because they had condemned *Job* by the outward afflictions, and not comforted him with his mercy, and therefore commanded them to take seven Oxen and seven Rams, and to go and offer a burnt-offering for their offence, and his servant *Job* should pray for them. And they did as the Lord had commanded them.

1 Chron. 1. 7. **Elisa**, was the Son of *Javan*, his Brethren were *Tharsis*, *Kittim*, and *Dodanim*. *Elisa*, it is God, or the Lamb of God, or God that doth good.

2 King. 19. 19. **Eliseus**, was the Son of *Shaphat*. And being at the Plough with Twelve Yoke of Oxen before him, *Elijah* coming by him cast his Mantle over him, and went his ways. Then *Eliseus* (being inspired with the Holy-Ghost) left his Plough, and ran after *Elijah*, desiring him that he might first go home and take his leave of his friends, and then he would come and follow him, which thing being done, he returned and ministred to *Elijah*, and went with him to *Bethel*, and from thence to *Jericho*, where the Children of the Prophets came to *Eliseus* and said : Knowest thou not that the Lord will take thy Master from thine Head this day ? Yes (quoth he) I know it well, hold ye your peace and be still. And so forth from *Jericho*, they went to *Jordan*, where *Elijah* smote the Waters with his Mantle which divided themselves, so that they two went over on dry Land. And when

they

Eli

aw

rit

harc

the

they

ken

Ho

my

of

Clo

whi

of

Lot

simi

dry

dre

be t

We

they were on the other side of *Jordan*, *Elijah* said to *Eliseus*: Ask what I shall do for thee, ere I be taken away from thee: I pray thee (quoth *Eliseus*) let thy spirit be double upon me. Thou hast asked (quoth he) an hard thing: Yet if thou see me when I am taken from thee, thou shalt have it so, if not, it shall not be. And as they were walking and talking together, *Elijah* was taken up in a Whirlwind of Fire, and in a Chariot of fiery Horses, which sight *Eliseus* saw and cryed: My Father, my Father, the Chariot of *Israel* and the Horsemen thereof, and saw him no more. Then *Eliseus* rent his own Cloak in two pieces, and took up *Elijah's* Mantle, which he had let fall from him, and returned to the bank of *Jordan* and smote the Waters, saying: Where is the Lord God of *Elijah*, and he himself? and at the second smiting, the Waters divided, so that he went over on dry Land to the other side again. Then the Children of the Prophets perceiving the Spirit of *Elijah* to be upon *Eliseus*, came and fell down before him, saying: We doubt least the Spirit of the Lord hath taken thy Master and cast him upon some Mountain, therefore let us send forth our Men to go and seek him. But *Eliseus* (knowing assuredly that he was taken unto God) willed them not to do so: yet they, not therewithall satisfied, intreated him so much till he was ashamed, and so let them go. And when they had sought three days and three nights and could not find him, they returned to *Eliseus*, who said unto them: Did not I say, ye should not find him?

Now, as the Prophet lay at *Jericho*, the Men of the City came unto him, saying: Sir, the situation of this City (as thou seest) is pleasant, but the Water is so evil and the ground so barren, that it killeth the Inhabitants thereof. Then said *Eliseus*, bring me a Cruise, and put Salt therein. And when they had brought him the Cruise, he took it and went unto the Spring of the

Elijah is taken up in the fiery Chariot.

Waters, and cast the Salt therein, saying: Thus saith the Lord, I have healed this Water, death shall no more come thereof, neither barrenness to the ground.

^{2 King. 3. cap.} After he had thus healed the Water at *Jericho*, and was departed thence to go to *Bethel*, there came little Children out of the City, who in mockery said unto him: Come up thou bald head, come up thou bald head. The Prophet then turned back and beheld the Children, and perceiving their malicious hearts, he cursed them in the Name of the Lord, which Curse was no sooner pronounced out of the Prophets mouth, but two Bears came out of the Forest and ran upon the Children, and tore in pieces 42. of them: And so went he forth to Mount *Carmel*, and from thence to the City of *Samaria*.

It came to pass that when *Jehoram* the King of *Israel*, and *Jehosaphat* King of *Juda* with the King of *Edom*, in their progres toward the King of *Moab*, lacked Water, for them and their People, they went (by the counsel of *Jehosaphat* King of *Juda*) to *Eliseus* the Prophet, beseeching him to make Intercession for them, that they might have Water to sustain their Host, which else were in jeopardy of perishing: And when the Prophet saw the Kings, he said to the King of *Israel*: What have I to do with thee? Get thee to the Prophets of *dehab* thy Father, and to the prophets of *Jezebel* thy Mother: as truly as the Lord of Hosts liveth, in whose sight I stand, if it were not that I regard the presence of *Jehosaphat* King of *Juda*, I would not have looked toward thee, nor seen thee: But now bring me a * Minstrel, and when the Minstrel plaid, the hand of the Lord came upon *Eliseus*, that he began to prophesie of Water, and of the overthrow of the *Moabites*, which came to pass on the next morrow, as the Prophet had said, for the *Moabites* being deceived by the Sun's shining upon the Water that fell, which made it seem as red as bloud, thinking it had been the Bloud of the Kings Host.

* This was no such Minstrel, as uses to fill the Peoples cares with Songs of ribauldry: but one that sang Songs to God's glory, and so Kirred up the Prophets heart to prophesie.

Host
they
Moab
Eliseus
The
Proph
her H
tors v
Bond
phet
Well
Neigh
and p
sels, i
man
the c
Oyl
fell f
then
The
the C
com
mad
cam
wou
The
that
plac
nece
he m
new
his
take
the
him
wha

Host that had slain one another, but when they came, they found the Host of *Israel* ready, who fell upon the *Moabites*, and destroyed and put them to flight every one. *Eliseus, God's salvation, or a God which saith.*

There was a certain Woman, late Wife to one of the Prophets, which came and complained to *Eliseus*, that her Husband had left her so far in debt, that her Creditors were come to fetch her two Sons away to be their Bondmen. What hast thou in thy house, said the Prophet? Nothing (quoth she) but a little Pot of Oyl: *The Widow left in debt.* 2 King. 4. 1, 2, &c. Well (said he) go thy way home, and borrow of thy Neighbours, as many empty Vessels as thou canst get, and pour out the Oyl of the Pot into the empty Vessels, until thou hast filled them all. And when the Woman had done all as the Prophet had commanded her, she came back again, and told him how mightily her Oyl was encreased. Now go (said the Prophet) and sell so much of the Oyl as will pay thy Creditors, and then live thou and thy Children of the rest.

There was a certain Woman of great estimation in the City of *Shunem*, who hearing tell that *Eliseus* was come to the City, invited him home to her house, and made him great cheer. And whensoever after that, he came into that quarter (which he haunted much) he would ever take that Gentlewoman's house in his way. Then she seeing that, said unto her Husband, I perceive that this is an holy Man, that cometh so oft by our place, let us make him a little Chamber with all things necessary for the same, that when he cometh this way, he may lodge there, and be quiet therein. And when the new Chamber was made, and finished, the Prophet at his next coming was brought into the same, there to take his rest. He then (considering the great provision the Woman had made, and how careful she had been for him) said unto *Gehazi* his Man: Go and ask of her what she will have me to do for her? whether it be to speak

Eliseus ob-
taineth a Son
for the Shu-
namite.

The Shu-
namite's Son
restored from
death to life.

2 King. 4. 38.

He maketh
the Pottage
sweet.

2 King. 4. 42.

The Loaves
are multi-
plied.

2 King. 6. 1, &c.

speak unto the King, or to the Captain of the Host, or any thing else, and I will do it. The servant went and brought him word again, that she had no Child, and her Husband was old. Well, said the Prophet, she shall have a Son, which in process she had indeed. And when the Child was a few Years grown up, it had a desire to go and see its Father and the Reapers in the Field, and being there in the heat of the day, it fell suddenly sick, and was carried home to his Mother, and dyed: But for the Woman's sake, the Prophet restored her Son to life again.

On a time *Eliseus* commanded his Cook to make a great Pot of Pottage for the Children of the Prophets which boarded with him, and as one went out for Herbs, he gathered (unawares) his Lap full of wild Gourds, and came and shred them into the Pot of Pottage. And when the Children of the Prophets had tasted a little of the Pottage, they (fearing lest they had been poisoned) cryed out, saying: O thou Man of God, there is death in the Pot. Then the Prophet called for Meal, and threw it into the Pot, and all was well, and no more harm in the Pot.

A certain Man (the dearth being great in the Land) came from *Baal shalifa*, and brought to *Eliseus* twenty Barley-loaves of the first fruits of his new Corn, the which he commanded his Man to give to the People to satisfie their hunger. How shall I (said he) set this before so many, will it satisfie an hundred persons? Well, said *Eliseus*, set it before them, for thus saith the Lord, they shall eat, and there shall remain: And so the Loaves were set before the People, and they did eat, and left over, according to the Word of the Lord.

Eliseus had so many of the Prophets children with him at Board and Bed, that his House was too little for them all, wherefore they said to him, that they would go to *Jordan*, and build them a bigger House to dwell

dwell
Man
the Ax
Then
ster, I
Where
had to
cast it
swim.
and to
He
had ra
some
her co
plenti
counse
to the
ven y
home
having
for fl
which
but
ring t
Maste
dead
and as
Wom
Land
said:
that I
Son t
mand
with
the le
Fin

dwell in, desiring him to go with them. And as a certain Man was felling down a Tree to serve for the building, the Axe head slipt off the Helve, and fell into the Water. Then the Man cried to *Eliseus*, and said: Alas, Master, help me to have it again, for it was lent me. Where fell it in, said the Prophet? and when the Man had told him, *Eliseus* cut down a piece of Wood, and Iron swim-cast it into the Water, and immediately the Iron did ^{eth.} swim. And then the Man stretched forth his hand, and took it up.

He prophesied unto the *Shunamite* (whose Son he had railed from death) of a great dearth which should come and continue upon the Land seven years, giving her counsel therefore to go and sojourn in some other plentiful Countrey, till these years were expired, whose counsel she followed, and went with all her Household into the *Philistines* Land, where she remained these seven years of dearth, which being ended, she returned home again. And when she came to her House, another having possession thereof, withheld it from her, wherefore she went to the King to make her complaint; at which time it happened the King to be talking with *Gehazi*, the servant of *Eliseus* the Prophet, who was declaring unto the King what great and notable deeds his Master *Eliseus* had done, and among all, declared of a dead Body which he had raised up from death to life, and as he was telling of these things unto the King, the Woman came with her Son, and required her House and Land again: And when *Gehazi* saw the Woman, he said: O my Lord and King, this same is the Woman that I told your Grace of even now, and this is her Son that was raised from death. Then the King commanded her House and Land to be restored her again, with all the Rent and Profits thereof, from the first day she left it, till that present time.

The *Shunamite* is restored to her house and Land again.

Finally, when the time drew nigh, that *Eliseus* the ^{2 King. 13. 14. &c.} Prophet

Prophet should dye. *Joash* King of *Israel* came to visit him, and as he stood before him, and considered what a loss he should have of that good Man, which had been so great a defence unto his Realm, the tears ran down his cheeks, and he said: O my Father, my Father, the Chariot of *Israel*, and the Horsemen of the same. And when the Prophet saw the King, he bad him take his Bow and Arrows in his hand, and make him ready to shoot. The Prophet put his hands upon the King's hand, and caused a Window to be opened Eastward, (which was toward *Syria*) and bad the King shoot, and he shot: The Arrow of the Lord's deliverance, (said *Eliseus*) and the Arrow of deliverance from *Syria*. For thou shalt smite *Syria* in *Aphek*, till thou have made an end of them. Now take thine Arrows in thine hand (said the Prophet) and smite the ground, and he smote thrice and ceased. Then was the Prophet angry, that he had smitten the ground no oftner, for if (said he) thou hadst smitten five or six times, thou hadst smitten *Syria* until thou hadst made an end of them, whereas now thou shalt smite them but thrice, and so *Eliseus* dyed, and was buried. The same year came the *Moabites* into the Land of *Israel*, and as some of the *Israelites* were burying of a Man, and had spied the Soldiers, they cast the Man into the Sepulchre where *Eliseus* the Prophet was buried, and when the dead Man was let down, and touched the Body of *Eliseus*, he revived, and stood up upon his Feet as lively as ever he was.

Luk. 1. 24, &c.

Elizabeth, was the Wife of *Zachary* the Priest, and came of the Daughters and Posterity of *Aaron*. She was long barren, but at last she conceived by *Zachary* her Husband (according as the Angel of God had said unto him.) And being great with Child, *Mary* the Wife of *Joseph* (which was also conceived by the Holy Ghost) came to visit *Elizabeth* her Cousin, who had no sooner heard

the

the salutation of *Mary* the Mother of God, but the Babe sprang in her Belly, whereupon she was filled with the Holy Ghost, and cried out with a loud voice, saying: Blessed art thou among Women, and blessed is the fruit of thy Womb: And whence happeneth this to me, that the Mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in mine ears, the Babe sprang in my Belly for joy: And blessed is she that believed, for thole things shall be performed, which were told her from the Lord. And when the time was come that *Elizabeth* should be delivered, she brought forth a Son, which her Neighbours and Kinsfolks would have named *Zachary* after his Father, but *Elizabeth* would none of that, but said his Name should be *John*. *Elizabeth, the Oath of God, or the fulness of God.*

Elianah, the Son of *Jeroham*, an *Ephraite* born, ^{1 Sam. cap. 1.} had two Wives, the one named *Hannah*, and the other *Peninnah*. By his Wife *Peninnah* he had Children. But by *Hannah* he had none. It was his manner every Festival day to go up and pray, and to offer unto the Lord of Hosts in *Shilo* (where the Ark of the Lord was at that time) And in one solemn Feast day (among all other) as he offered unto the Lord, he gave unto *Peninnah* his Wife, and to her Sons and Daughters, portions: but unto *Hannah* (whom he loved) he gave a worthy Portion. And on a time when he saw his Wife *Hannah* weep in the House of the Lord for sorrow she could have no child, he said: *Hannah*, why weepest thou? and why is thy heart so troubled that thou canst not eat? Am not I better to thee than ten Sons? as though he should say, Is it not enough for thee, that I love thee, no less than if thou hadst children? This he said to comfort her. And at the last, God gave him a Son by her, named *Samuel*, after whose birth he went up to offer unto the Lord, and to give him thanks. But *Hannah* would not go with him until

til she had weaned her Son. Elkanah, the Zeal of God,
and the possession of God.

Phil. 2. 25.

Epaphroditus, was a certain godly Brother, whom the *Philippians* sent to *Paul* (being in Bonds at *Rome*) with their charitable relief. Who being there, ministred unto him in his need, and was so faithful a fellow-souldier with *Paul* in setting forth the Gospel of Christ, and put himself in such hazard, that he fell sick and was like to have dyed. Now *Paul*, to comfort the *Philippians*, which were full of sorrow and heaviness for *Epaphroditus* their Apostle, because they heard he was sick, was the more desirous (after his recovery) to send him home again in the company of *Timothy*, with his Epistle that they might be the less sorrowful, and rejoice the more at his coming, willing them to receive him with a loving Christian affection in all joyfulness, and not to make much on him only, but on all such as were like unto him. *Epaphroditus, Pleasant.*

Col. 4. 12.

Epaphras, was a faithful Servant, by whose labour and preaching the *Colossians* heard the Gospel, and believed it, and being in Prison with *Paul* at *Rome*, prayed for those *Colossians*, that they might be perfect, and filled in all the will of God after true knowledge. He bare a fervent mind to them of *Laodicea* and them of *Hierapolis*. *Epaphras, Frothing.*

Rom. 16. 5.

Epenetus, was the first that *Paul* brought to the Christian Religion among them of *Achaia*, unto whom *Paul* had him saluted. *Epenetus, Worthy of praise.*

Gen. 48. 22. &c.

* God pre-
ferreth that
(many times)
which Man

Ephraim, was the youngest Son of *Joseph*, and born in *Egypt*. His Mothers Name was *Ashnath* the Daughter of *Potipher* Priest of *On*, and his eldest Brother was *Manasses*, which two being brought before their

their Grandfather *Jacob* to receive his blessing, he preferred * *Ephraim* the younger, before *Manasses* the elder, yet putting *Joseph* their Father in comfort that *Manasses* should be great, but *Ephraim* should be greater. *despiseth, and despiseth that which man alloweth.*
Of the Genealogy of *Ephraim*, read 1 Chron. 7. *Ephraim, Fruitful, or encreasing.*

Ephron, the Son of *Zoar*, dwelt among the *He-thites*, having a piece of Land which *Abraham* had a mind to buy, to bury *Sarah* his Wife therein. And when the matter was broken to *Ephron* (by *Abraham*) to sell his Ground for so much Money as it was worth; *Ephron* willingly offered to give it him freely to bury his dead, and to do withal what he would. But notwithstanding, *Abraham* forced him so much to know the price thereof, that *Ephron* said: My Lord, the Land is worth four hundred * Sicles, but what is that between thee and me, take it freely (I beseech thee) and bury thy dead at thy pleasure. And so he received of *Abraham* for his Land the Summ aforesaid. *Ephron, Dust, or low on the ground.*

* The common Sicle is about the value of twenty pence.

Er, the Eldest Son of *Judah*, the Son of *Jacob*, Gen. 38. 7. was married to a Woman called *Thamar*, and for his great wickedness, the Lord slew him. *Er, Watchful, and making bare, or pouring forth.*

Eraustus, was the Chamberlain, or Receiver of *the City of Corinth*, and one of *Paul's Ministers*, whom he sent from *Ephesus* into *Macedonia*, with one *Timothus* (intending himself to follow after) to gather Mens alms for the relieving of such as were needy and poor at *Jerusalem*. *Eraustus, Amiable.*

Act. 19. 22.
Rom. 16. 23.
1 Tim. 4. 20.

Esay, the Son of * *Amos* was an holy Prophet of *Esay 1. 1. 42.* the Tribe of *Judah*, in whom was such abundance of the *1. 45.* *spirit* *53. cap.*

* *Amos* the Father of *Esay*, was Brother to *Azariah* King of *Judah*, and *Esay* was Father-in-law to *Manasseh*, who put him to death.

spirit of Prophecie, that he prophesied so much of Christ, that he seemed rather to be an Evangelist, than a Prophet. He was of such holiness, that in the time of King *Ezechias*, when a City was besieged, he by his Prayer obtained of God, that Water sprang up in little quantity, so that the People did not perish for lack of Water, and when the Enemies had won the City, and besieged *Seloum*, as often as the Jews came for Water, the Water ran out of the Earth abundantly, and they took Water: But the strangers when they came, could not find it. This holy Man for his liberty of speech, in rebuking of the sin of the Princes and the People, and for the prophesying of the vengeance of God upon that Countrey and People, was cut in two pieces with a Saw, and buried under an Oke, but afterward he was translated and buried by the Sepulchre of Kings. He was before the coming of Christ 800. years. *Eliote.* *Esay, the health of the Lord.*

Gen: 25. 25.

Of *Esauc* came the *Edomites*. *Esauc* was called *Edom*, that is red, because he sold his birth-right for a mels of red Pottage.

26. 34.

Esauc, was the eldest Son of *Isaac*, born with his Brother *Jacob* at one birth of their Mother *Rebekah*. *Jacob* was smooth of body, and *Esauc* rough and hairy, who became a great hunter, wherefore his Father loved him the better, because (now and then) he did eat of his Venison. On a time coming from hunting, he was so weary and faint for hunger, that he was almost dead: And seeing his brother *Jacob* to have sod a Pot of Pottage, he prayed him to give him a few thereof to eat. Sell me now thy Birthright (quoth he) and I will. Then *Esauc* esteeming more his Belly, than the benefit of his Birth-right, sold it to *Jacob* for a Mels of Pottage. And when he had filled his Belly well, he went his way and passed forth, till he came about the Age of Forty Years. And then he took him two Wives, the one *Judith* the Daughter of *Beri*, and the other *Bashemath* the Daughter of *Elon*, both which Women were disobedient to their Father and

27. cap.

28. 1, 2, &c;

and Mother-in-law. After this (his Father being old and blind for age) he went out to kill some Venison for his Father, that he might eat thereof, and bless him before he died: But when he had dressed it, and brought it for his Father to eat, *Jacob* had prevented *Esau*, and gotten his blessing from him, for the which he hated *Jacob*, and threatened to kill him, wherefore *Jacob* was sent away into *Mesopotamia*, partly to avoid the malice of *Esau*, and partly to get him a Wife there, because his Father would not have him marry with the *Canaanites*. Then *Esau* perceiving that the Daughters of *Canaan* displeased *Isaac*, he (to please his Father) took to Wife the Daughter of *Ishmael*, *Abraham's* Son. And so these two Brethren being thus separated the one from the other, in process became both very rich. And in the end, when (by the providence of God) they met together again, God had so altered and changed the mind of *Esau*, that he most lovingly embraced his Brother *Jacob*, ministring to him such kindness, as though he had never born him any displeasure at all: And so in fine, departed as loving friends, *Jacob* toward *Succoth*, and *Esau* to Mount *Seir* his own possession. *Esau*, *Working*.

Eshcol, was Brother to *Mamre* and *Auer*, which three were *Abraham's* confederates, and his partakers in the rescuing of *Lot* his Brother out of the hands of *Kedorlaomer*. *Eshcol*, a Cluster.

Ezdras, the Son of *Saraia*, was a notable Scribe: *Ezdr. 7.* in the Law of *Moses*, and long in captivity at *Babylon*, ^{8 cap.} but at last by the licence of *Artaxerxes*, he came from *Babylon* to *Jerusalem* again, with the *Jewes* to repair the Law and City of God, and to teach the People the right way of the Lord. He gathered and brought in order all the Books of the Laws of God, which were by the *Chaldees* scattered and destroyed. This Man's living ^{9 and 10 cap.} was

was so upright and holy, and so esteemed among the People, that when they had offended the Lord in contracting themselves with the Gentiles, at his godly preaching and counsel, they repented, and put away their strange Wives, and turned to the Lord again. *Eldras, an Helper.*

Ester 2. cap.

Ester, the Daughter of *Abian* a Jew born, was a goodly young Damosel, and (after the death of her Father and Mother) nourished and brought up in the house of *Mardocheus* her Fathers Uncle: During which time, *Vashti* (for her disobedience to *Ahasuerus* the King) was deposed from her Princely state: And then to have another placed in her room, certain fair young Damosels and Virgins (among which *Ester* was one) were taken up by Commission, and brought to the Court, and there found at the King's charges for the space of xii. Moneths with all manner of sumptuous Deckings, to the end the King might choose one of them (whom he fancied best) to be his Queen. And when the time of choosing came, he liked *Ester* above the rest, and made her Queen in the room of *Vashti*.

Ester 3. cap.

4. cap.

It happened after this, that a mischief was devised against the Queens Nation the Jews, by one in great authority about the King, called *Haman*: and being certified thereof by *Mardocheus* her Uncle, she was so sore astonished, that she wist not what to do: for no help in that matter was to be had, but only in the King, to whom she durst not go, because he had given a commandment, that whosoever should presume to come unto him before they were called, should suffer death. Wherefore *Ester* not being called in thirty days before, was afraid of the danger. Nevertheless, she considering with her self, that either she must put her life in hazard, or else suffer the whole Nation of the Jews to perish, cast all fear aside, and went to the King: And presenting her self before him, he put forth his golden Scepter in token

5. cap.

ken of his special favour towards her, demanding what she would have: Nothing (quoth she) but that it would please your Majesty, and *Haman*, to come to the Banquet which I have prepared. To the which he went, and being there, demanded of *Esther*, what thing it was she required. Oh (quoth she) if it shall please your Highness to give me my petition, and to fulfil my request, then let my Sovereign Lord and *Haman* come again to morrow, and I will certifie your Grace of all. And on the morrow when the King was come, he said to *Esther*: Now what is thy request, I pray thee speak. Then spake *Esther* and said: If I thy poor Handmaid have found so much favour in thy sight (O King) to have my Petition granted, then I most humbly beseech thee to grant me my Life, and the Lives of all my People the *Jews*, which are not only sold to be Bond-servants, (for I would to God it were so) but to be slain and utterly destroyed all in one day. Who is he (said the King) that dare presume to do such a deed? Oh said *Esther*, and if it shall please your Majesty to know the truth, our great Enemy and Adversary that hath conspired our deaths, is even this wicked *Haman*, whom your Grace hath exalted so high. Upon the which complaint of *Esther*, the King's indignation was kindled so sore against *Haman*, that he was hanged, and the *Jews* restored for *Esther*'s sake. Read the story of *Mardochæus*.

7. cap.

Esther, Hid.

Eubulus, was one of the faithful Congregation at ^{2 Tim. 4. 21.} *Rome* with *Paul*, when he sent his Epistle to *Timothy*.

Eubulus, Wise, or of good Counsel.

Ebil-merodach, was *Nabuchodonosor's* Son. And ^{2 King. 25. 27.} being King after him, he delivered *Jehojakim* King of *Juda* out of Prison, wherein he had lain by the space of Thirty Years, and exalted him above all the Princes in *Babylon*.

Babylon, assigning him a certain portion every day from his own Table as long as he lived. Evil-merodach, *Bruising, or beating in pieces the fools bitterness. A fool bitterly bruised, or contrite.*

2 Tim. 1. 5.

Eunice, was the Daughter of *Lois*, and the Mother of *Timothy*, which Women (both the Mother and the Daughter) are highly commended of *Paul* for their sincerity of faith; which he desireth *Timothy* earnestly to follow. *Eunice, a good Victory, or Conquest.*

Phil. 4. 2.

Euodias, was a certain faithful Preacher of Christ, to whom *Paul* sent commendations, desiring him and *Syntyche* to agree in one true concord of minds, in promoting the Gospel of Christ. *Euodias, a good favour, or well smelling.*

Act. 20. 9, &c.

Eutychus, was a certain young Man, which when the Disciples were gathered together upon one of the Sabbath days (as their custome was) to break Bread, that is to say, to celebrate the Lord's Supper, gat him up into one of the Windows of an upper Chamber (where were many Lights set, because it was Night) to hear *Paul* preach, who continued his preaching so long, that the young Man waxed sleepy, and at the last, sleep came so sore upon him, that he fell out of the Window down to the ground three floors high. And when the People ran to take him up, they found him dead, and brought him into the house: when *Paul* perceived that he was dead, he went down to the young Man, and embraced him, and said to the Disciples: Be ye not troubled with this chance, for there is life in him. And so *Paul* went up again, and made an end of his Sermon. And in the morning after *Paul*'s departing, the young Man was brought up into the Chamber alive, to the great comfort of all them that were there. *Eutychus, Fortunate.*

Ezechiel

Ezechiel, the Son of *Buzi* the Priest, was a Prophet *Ezek. 1. 3.* of the country *Sareta* in *Syria*, and of the line of Priests. He had many revelations and visions, and by him God shewed many great miracles, for in the time of a great scarcity, he by prayer obtained of God abundance of fish, whereby the people were sufficiently refreshed. Also when the people were oppressed, he stood and made their enemies so abashed with miracles and wonderful sights, that they left off their enterprise. Being in the countrey of *Chaldea*, he told the people of many things done in the Temple of *Jerusalem*. He brought the people out of *Chaldea* to *Jerusalem*, to the reproach of the Infidels. He being in *Babylon* judged the Tribe of *Dan* and *Gad*, for that they had wickedly done against the Lord, in persecuting them which believed on the Law. And he shewed unto them a terrible token, for Adders devoured their children, and all their cattel. At the last, he was slain at *Babylon* by the Duke of the people (who caused him to be drawn with wild horses, which beat out his brains) because he reproved him for Idolatry, and he was buried in the field of *Mamre*, in the Mount of *Sem* and *Arphaxad*, progenitors of *Abraham*. He prophesied of the return of the children of *Israel*, and also of the coming of Christ. He lived afore the Incarnation of Christ 617. years. *Ezechiel, Strength of the Lord.*

*This story is
drawn out of
Master Eliots
Dictionary,
with the story of
Ezay before.*

F.

FELIX, was the high President at *Cesarea* under the *Act. 24. chap.* Emperor, to whom *Lysias* the chief Captain sent *Paul* prisoner to be examined before him. And when he had brought *Paul* forth before his accusers, and heard his accusation made by one *Tertullus* an orator, *Felix* beckoned to *Paul*, that he should answer for himself, and when he had heard *Pauls* answer, he deferred the examination of the matter until another time, saying

Q

unto

unto *Paul*'s adversaries, that for as much as *Lysias* the chief Captain did know the whole matter as it stood, he would at his coming, hear them further. And so gave commandment unto his under Captain, that he should in the mean season keep *Paul* in ward, but yet so, that he might be gently ordered, and be sometime at liberty, and that his familiars might freely repair unto him, and bring unto him such things as he lacked. It was not long after this before *Felix* (being returned to *Cesarea* again with his wife *Druilla* a Jew born) called forth *Paul*, being desirous to have further knowledge of him as concerning the Sect that he professed. And as *Paul* preached unto him of Righteousness, of Temperance, and of Judgment to come, *Felix* trembled for fear, and sent him away for that time, saying, that at a convenient leisure he would send for him again. This corrupt Magistrate gaped for bribes and rewards to loose *Paul*, and therefore called him the oftner, thinking that *Paul* would have given him a piece of money to be delivered, but when he saw that none would come, and *Portius Festus* was sent from *Nero* the Emperor to succeed him in his room, than willing rather to shew the Jews a pleasure, than to deliver *Paul*, left him in prison bound. *Felix*, Happy.

Act 25. cap.

Festus, *Portius* (by *Nero* the Emperor) was made President in the room of *Felix*. Which *Festus* within three days after he came to his Province, went up from *Cesarea* to *Jerusalem*, where the High Priests and Elders of the Jews, informed him of *Paul*, desiring his favour against him, and that he would send for him to have the matter pleaded there. Whose request if *Festus* had granted, they were fully bent to have slain *Paul* in the way coming to *Jerusalem*: But *Festus* made answer that the prisoner should remain at *Cesarea* until his coming, whither (said he) I intend shortly to repair,

repair, and if there be any among you that is able to accuse him, let them go down with me, and they shall be heard. And so when *Festus* was come to *Cesarea*, the next day after he sat in judgment upon *Paul*. Against whom the *Jews* laid many grievous complaints, which they were not able to prove, so long as *Paul* answered for himself. Then *Festus* (willing to do the *Jews* a pleasure) said unto *Paul*: Wilt thou go up to *Jerusalem*, and there be judged of these things before me? Then said *Paul*; I see no cause wherefore I should go thither, but may be judged as well here as there. But forasmuch as the *Jews* seek my condemnation against all right and Justice, I appeal to the Emperor. Well (said *Festus*) thou hast appealed to the Emperour, and to him shalt thou go. Within a few days after this, it chanced that King *Agrippa* with *Bernice* his wife, came unto *Cesarea* to salute and welcome *Festus* the new President. And during the Kings aboad there, *Festus* (on occasion) rehearsed *Pauls* matter unto him, saying: *Felix* my Predecessor left here a certain man in hold, whom the chief Priests and Elders of the *Jews* at *Jerusalem*, complained of, desiring me for their sakes to give sentence against him. To whom I answered, that it was not the custom of the *Romans*, to give sentence against any man, before his accusers were brought before him, that he might make answer for himself. And so when his accusers were come hither, I on the next day sat in judgment, and commanded the prisoner to be brought forth before me, against whom his accusers brought no accusation of such things as I supposed they would have done, but demanded certain questions of him concerning their own superstition, and laying to his charge one *Jesus* which was dead, whom he affirmed to be risen from death to life again. And forasmuch as I wist not well what to say in this matter, I asked him whether he would go to *Jerusalem*, and

there be judged. And when he had refused that, and appealed to *Cesar*, I commanded him to be kept in prison, until I might have occasion to send him to *Cesar*. Then said the King to *Festus*: I have heard much of that same *Jesus* and his Disciples, and therefore am much desirous to hear the fellow speak my self, before he go to *Cesar*. Whereupon, *Festus* on the next morrow brought forth *Paul* into the common hall before *Agrippa* the King, saying on this wise: King *Agrippa*, and you all that be here present, ye see this man, whom all the Jews have complained on to me, both at *Jerusalem* and here, crying that he ought not to live any longer; and yet have I made inquiry, and can find nothing worthy of death that he hath committed: nevertheless, for as much as he hath appealed to the Emperour, I am determined to send him thither; and yet because I have no certain thing to write unto his Majesty, I have brought him forth before you, and specially to thee King *Agrippa*, that after examination had, I might have somewhat to write, for me-thinks it standeth with no reason, to send a prisoner, and not to shew withal what is laid to his charge.

Ad. 26. cap. And when *Agrippa* saw *Paul* stand before him, he said: thou art permitted to speak for thy self, if thou haft any thing to say in thy defence, say on. Then began *Paul* to speak, and made such a pithy declaration of his former life, and of his calling to Christ, that *Festus* (which was not skilful in the Jews religion) thought all his sayings to be but madness, and cryed out with a loud voice, saying, that he was beside himself, and that much learning had made him mad. Then after sentence given by King *Agrippa* that *Paul* should be sent to the Emperour, *Festus* delivered him and certain other prisoners in bonds to the Emperours Centurion named *Julius*, who conveyed them into *Italy*. *Festus*, Solemn, or Holy-day.

Fortunatus, was a faithful Soldier of Christ, whom ^{1 Cor. 16. 17.} Paul sent in the company of *Stephanus* and *Achaicus* with his letters from *Philippi* to the *Corinthians*. **For-**
tunatus, Lucky.

G.

GABELLUS, was a certain man of the Kinred ^{Tobi. 1. c.} **G** and Tribe of *Tobias*, dwelling in the country of *Media* in a City called *Rages*. And being fallen into poverty, *Tobias* lent him ten Talents of silver upon a bill of his hand, whereby *Gabelus* was greatly holpen, and in process paid the same again to *Tobie* when he had need, with great thanks. Read *Toby* the younger. **Ga-**
belus, The end, or border, or threshold, and entrance. ^{9. cap.}

Gad, the son of *Jacob* and *Zilpah*. When the Tribe of *Gad* had long journeyed with the rest of the *Is-
raelites* their brethren, toward the land of *Canaan*; *Gad* and *Reuben* with the half Tribe of *Manasses*, defi-
red of *Moses* to have their possession on this side of *For-
dian* Eastward (and not on the other side) because it was
a land meet for Cattle, whereof they had great store.
To whom *Moses* answered, saying: Shall your bre-
thren go harnessed before the Lord, and ye sit still and
do nothing? wherefore will ye discourage the hearts of
the people? so did your Fathers when I sent them from
Gad and *Barnea*, to search and see the land, discouraging
the hearts of the people, reporting so much evil of the
land, that they were ready to return into *Egypt*,
whose doings did so provoke the Lord to anger; that he
sware that none of them all should see that good land, save
Caleb and *Joshua*. Therefore (said he) if ye do now leave
your brethren, and will not go harnessed before them
until the Lord hath cast out their enemies, ye do so
much.

much sin against the Lord, that he will surely find it out. And when they heard *Moses* say so, they answered, saying: We do not intend to leave our brethren, our meaning is nothing less than so to do, but rather that we might be suffered to make in this place sheep-folds for our cattel, and houses for our wives and children, to leave them therein, which being done, we our selves will go forth before our brethren harnessed, and will not return home to our houses, until we have brought them to their places, and that every one of them be possessed in his inheritance. Then *Moses* contented with this answer, granted their request. And so they builded sheep-cotes for their Cattel, and houses for their families, wherein they left them, and went forth with their brethren, until they had performed their promise, and then returned home again. And when they had rested a while at home, they went and built an Altar near *Jordan*, and that a very great one. And when the rest of the children of *Israel* heard that the children of *Reuben*, *Gad*, and *Manasses* had built them an Altar

Joshua 22. csp.

* This country also was called Canaan, because the Amorites dwelling there, were called Canaanites.

* *Gilead* beside *Jordan*, even on the same side that they were of in the land of *Canaan*, they were sore offended, and so angry, that they gathered themselves together to battel against them. And being ready prepared, they sent *Phinehas* the son of *Eleazar* the Priest, and with him ten Princes, of every chief house one, to know for what purpose they had made them an Altar, and whether it were to rebel against the Lord or no. And when they had done their commission, the other answered, and said, that God was their witness, that they had done it for no evil purpose, either to rebel against the Lord, or to swerve from his laws and ordinances in any point, but rather for this consideration, to be a witness between us and you, and our generations after us, lest it should chance another day, that your children should say unto ours: what have ye to do with the Lord

God

God of *Israel* (ye children of *Reuben* and of *Gad*) the Lord (ye see) hath made *Jordan* a border between us and you, and therefore ye can have no part in the Lord with us ; and so should your children make our children cease from fearing the Lord. And therefore to prevent such an inconvenience, we took advice, and made this Altar, that if any such kind of talk should be ministred of your children to ours in time to come, that then our children might answer and say again : Behold the fashion of the Altar of the Lord, which our fathers made, neither for burnt-offerings nor sacrifices, but for a witness between us and you, that our part is in the Lord as well as yours. And when *Phinehas* and the other Princes had heard their answer, they were well content, and returned, and so the matter ended. They called the Altar, Our witness that the Lord is God. *Gad*, a Band, or Garison.

Gad the Prophet came to *David* lying in the land of *Moab*, saying : Abide not in hold, but depart and go into the land of *Judah*. At another time when *David* had offended the Lord in numbring his people, *Gad* was sent unto him, to give him choice of three things, whether he would have * seven years famin, or three months to fly before his enemies, or three days pestilence in the land.

^{1 Sam 22. 5.}
^{2 Sam. 24. 13.}

* Three years of famin were past for the Gibeonites matter, and this was the fourth year, to the which should have been added

Gaius, a certain * faithful brother dwelling in ^{other three} *Derbe*, was one of *Pauls* companions, and in great years. - ^{1 Chron.} ^{21. 11, 12.} jeopardy of his life at *Ephesus*, thorow the sedition of * *Act. 19. 29.* *Demetrius* the Silversmith ; but after the businels was ^{20. 4.} ended, he accompanied *Paul* into *Asia*. To this man *St. John* wrote his third Epistle. *Gaius*, the Lord, or Master of the tongue.

Gallio was Proconsul of *Achaia*, to wit; the Lord ^{Act. 18. 12. 26.} Deputy

Deputy under *Cesar* the Emperor in the Countrey of *Achaia*. In this time, it hapned the *Jews* which had made a conspiracy against *Paul*, to bring him before the place of judgment where *Gallio* sate as Judge, accusing *Paul* unto him, of new doctrine. But when *Gallio* perceived the controversie between the *Jews* and *Paul* was concerning Jewish Religion, he sought to rid his hands of them: and preventing *Paul* (who was ready to speak in his own defence) said: O ye *Jews*, if it were a matter of wrong, or an evil deed, reason would that I should hear you, but if it be a question of words, or names, or of your law, look unto it your self, for I will be no Judge in such matters. And so caused them to depart the place. *Gallio*, giving Milk, or having Milk.

Act. 5. 34. &c. **Gamaliel**, one of the ancient *Pharisees*, was *Paul's* Shool master, and in high estimation among the people, both for his excellent knowledge in the law, and for his singular wisdom. When the Apostles were brought by some of the Council for preaching in the name of Christ, whose lives (he perceived) the Council sought: he desired that for a while the Apostles might depart out of the Council-house. And when they were gone, he said: Ye men of *Israel*. take heed to your selves what ye intend to do as touching these men, for before these days rose up one *Thendas* boasting himself, to whom resorted a number of men, about 400. who was slain, and they all which believed him, were scattered abroad, and brought to nought. After this man rose up one *Judas* of *Galilee*, in the time when *Tribute* began, who drew away much people after him, he also perished, and all that obeyed him were scattered abroad. And now I say unto you, refrain your selves from these men, and let them alone: For if this Counsel, or this work be of men, it will come to nought: but

if it be
true
tai
nour
had lo
who i
all th
(hear
found
unto
Basil
der p
of th
fraid
him,
one
dispa
thoul
their
suffe
coun
muc
roul
of th
C
Min
ed a
is w
the I
We
the I
forfa
Mid

if it be of God, ye cannot destroy it, lest ye be found to strive against God. *Gamaliel, God's reward.*

Gedaliah, the Son of *Abikam*, was a great Captain under *Nabuchodonosor*, whom he made Governor of the Land of *Judah* to rule the People which he had left behind him at the destruction of *Jerusalem*, who intreated the People so gently and so friendly, that all the *Jews* which were scattered about in the Land (hearing of his gentleness) resorted unto *Gedaliah*, and found great favour at his hand, for the which they bare unto him their hearty good wills. Insomuch that when *Baal* King of the *Ammonites* had sent one *Ishmael* (under pretence of friendship) to slay him, the Captains of the *Jews* (having knowledge thereof) were so sore afraid of *Gedaliah*, lest any misfortune should chance him, that they told him of *Ishmael's* conspiracy. And one among the rest named *Johanan*, offered himself to dispatch *Ishmael* out of the way so secretly, that the deed should never be known. But *Gedaliah* not crediting their words, neither yet mistrusting *Ishmael*, would suffer nothing to be done unto him. And so forsaking the counsel and admonition of his friends, and trusting too much to *Ishmael*, he was of him (in fine) most treacherously slain in his own house. *Gedaliah, the Greatness of the Lord, the hem, or skirt of the Lord.*

*2 King. 25. 22.
Ec.*

Jer. 40. 1. 2.

*Murder com-
mitted under
pretence of
friendship.*

Jer. 41. 2.

Gedeon, the Son of *Joash*, was of the Tribe of *Manasses*. To whom the Angel of the Lord appeared as he was threshing of Wheat, saying : The Lord is with thee thou valiant man. Then said *Gedeon*, If the Lord be with us, why is all this evil come upon us ? We have heard (by our Fathers) of all the miracles which the Lord did for his People in *Egypt*; and now hath he forsaken us, and given us over into the hands of the *Midianites*. Well (said the Angel) go thy way in

Judg. 6. cap.

R

this

this thy might and strength which I have given thee, for thou shalt deliver *Israel* out of the hand of their enemies. Oh Lord (quoth *Gedeon*) wherewith shall I save *Israel*, seeing my Kindred is but poor, and I the least of all my Fathers house? With my help (saith the Lord) shalt thou save *Israel*, for I will be with thee, and thou shalt smite the *Midianites* as if they were but one man. Then I beseech thee, O Lord (quoth *Gedeon*) shew me a sign that thou talkest with me, depart not hence till I come again with mine offering. Which offering being brought and dressed accordingly, the Angel had no sooner touched it with the end of his Rod, but fire came out of the stone whereon the Sacrifice lay, and consumed it altogether, and so the Angel vanished out of sight. The same Night following (at the Lords commandment) *Gedeon* went and destroyed the Altar of *Baal* which his Father had made, and cut down all the Grove about it, for the which deed, the People (having knowledge thereof) would have stoned him to death: Then

* By this example of *Joash* we ought to justify them that are zealous of God's cause, though all the multitude be against us.

Judg. 7. cap.

* *Joash* (to save *Gedeon* his Son) said unto them: what will ye do, will ye plead *Baal*'s cause, or will ye be his defenders? If *Baal* be a god, let him revenge his own cause upon him that hath done the deed: And from that day forth, *Gedeon* was called *Jerubbaal*, that is, let *Baal* plead for himself, because he hath broken down his Altar. At this time, the *Midianites* and the *Amalekites* had pitched themselves in the Valley of *Jezer*, and the spirit of the Lord came upon *Gedeon*, so that he called his People together to go against them. And to be the better confirmed in his Vocation, he took a fleece of wool, and laid it in the threshing place, and made his request unto God, saying: Oh Lord, if thou wilt let the dew (this night) fall upon the fleece only, and be dry on all the ground beside, then shall I be sure that thou wilt save *Israel* by my hands, as thou hast said: And on the morrow when *Gedeon* came to

take

take up the fleece, it was full of dew, and the ground dry all about. Then said *Gedeon*, O Lord, be not angry, if I prove thee once more: let now the fleece be dry only, and dew upon all the earth; and so in the morning, the fleece was dry, and the ground all dewy. *Gedeon* now, being thus confirmed, pitched his Host to fight with his enemies. But when the Lord saw the number of his Army, he said to *Gedeon*: The People that thou hast with thee, are too many, therefore make a proclamation thorowout all thine Host, that whosoever is timorous or fearful; let him depart home again; and there returned **XXII.** thousand, and ten thousand remained. Then said the Lord to *Gedeon*, the People are yet too many: Bring them down to the water side, and I will appoint them that shall go with thee. So many as do lap the Water with their Tongues as Dogs do, shalt thou take with thee, and the rest that kneel down upon their Knees to drink shalt thou refuse, as men unmeet for this purpose. And when it came to tryal, all kneeled down to drink, saving 300. which lapped * water with their hands and those *Gedeon* took with him, and sent the rest away. Then the Lord to strengthen *Gedeon* (lest he should faint in so great an enterprise) bad him take *Phara* his servant with him, and go down that Night to the Host of the *Midianites*, and hearken what they did say. And when they came near to the Host they heard one Man say to another: I have dreamed a dream, and methought a loaf of Barley bread tumbled into the Host of *Midian*, and came unto a Tent and smote it, that it fell and lay along on the ground. This is nothing else (quoth his fellow) save the Sword of *Gedeon* the Son of *Joash* a man of *Israel*: for into his hands hath God delivered *Midian*, and all the Host. Then *Gedeon* (hearing this) praised God, and returned to his men, who were so animated with his joyful tidings, that most courageously they fell upon the infinite

* This story here of *Gedeon*, and *Joash*, 1 Sam. 14. and of *Sennacherib*, 2 King. 19. doth manifestly shew that no King (as the Prophet *David* saith) is preserved by the multitude of his Men, or strength of his Armies, but is staid and holden up, by the providence of God.

Judg. 8. cap.

number of the *Midianites*, and overthrew them, and put them to flight every one, in the which flight, the *Ephraimites* (on the other side of *Jordan*) took *Oreb* and *Zeeb* (two mighty Captains of the *Midianites*) & sent their heads to *Gedeon*, who was following the chase after *Zeba* and *Zalmunna* (Kings of *Midian*) which two (at the last) he took and led them back to the Men of *Succoth* & *Phanuel* (who had denied him sustenance before) and said unto them: Behold here be the men by whom ye upbraided me, saying: Are the hands of *Zeba* and *Zalmunna* already in thine hands, that we should give bread unto thy weary People? I told you then, that when the Lord had delivered them into my hands, I would return and tear your flesh with Thorns and Briers of the Wildernes, and break down the Tower of *Phanuel*: And so to perform his promise, he fell upon the Men of *Succoth* and *Phanuel*, and put them to most painful torments and death, and slew *Zeba* and *Zalmunna*, with his own hands. Thus he delivered *Israel* out of the hands of the *Midianites* which had kept them seven years in subjection. And when he had judged them forty years, he dyed, leaving behind him 70. Sons (for he had many Wives) beside *Abimelech*, which his Concubine bare unto him in the City of *Sichem*. But when *Gedeon* was dead, the *Israelites* turned from God again, and went a whoring after *Baalim*, and made *Baal-berith* their God, forgetting the Lord their God, which had delivered them out of the hands of their enemies: neither shewed they mercy on the house of *Jerubbaal*, according to all the goodness which he had shewed unto them: But contrariwise (like men unthankful, and void of all faithfulness) contented to the utter destruction of all his Posterity. *Gedeon, a Breaker, or destroyer.*

^{2 King. 5. cap.} *Gehazi* waited upon *Eliseus* the Prophet, and was his servant. On a time, there came to his Master out of the

the Land of *Syria*, a certain Prince named *Naaman*, to be cured of his Leprosie. The which Prince being restored to health, offered to *Eliseus* a great reward, which he refused. And when *Gehazi* saw the Noble man gone, and that his Master had received nothing, he then (being stricken with covetousness) followed after *Naaman*. And when the Prince saw the Prophets servant come running so fast after him, he (for the reverence he bare to his Master) descended from his Chariot to meet him, and asked of him if all were well with his Master or no. Yea (said *Gehazi*) all is well: But even now there is come to my Master from Mount *Ephraim*, two young Men of the Sons of the Prophets, wherefore he hath sent me to desire thee to let him have one Talent of Silver, and two change of Garments. Then the Prince (of his liberality) gave him two Talents, and made his Men to carry the Money and Stuff after *Gehazi*. And when the Men had brought it nigh unto the place where he would have it, he took it of their hands, and let them depart, and conveighed it privily into his own Chamber. And as soon as *Gehazi* came into the presence of his Master, he demanded where he had been. No where, quoth he. No? (said *Eliseus*) went not my heart with thee when the man turned again from his Chariot to meet thee? Is it now a time to receive Money or Garments? Well, forasmuch as thou hast offended in this, the Leprosie of *Naaman* shall cleave unto thee and to thy Seed for ever. And so he went out from his Master a Leper as white as snow. Read more of *Gehazi*, in the Stories of *Eliseus* his Master.

Gehazi, Valley of vision.

Gershon, the Son of *Moses*, had a Brother called *Eli* Exod. 2. 22:
ezar. Their Mothers name was *Zipporah* the Daughter 18. 2. of *Raguel*. But of *Gershon* the Son of *Levi* came the Ger- Exod. 6. 17:
sonites, who had the governance of the habitation within Num. 3. 17:
the tabernacle. *Gershon, his banishment, or the strangers 26. 57: change.* *Gibeonites*:

Joshua 9.

Gibeonites : The *Gibeonites* hearing of the great destruction that *Joshua* had made at *Jericho* and *Ai*, were in such fear that they wist not how to save their lives, but by this policy. When they perceived *Joshua* to draw nigh unto *Gibeon*, they chose out certain Men among them to send as Ambassadors to *Joshua*, and made their provision of dry and mouldy Bread : And put their Wine into old Bottles all rent and torn : and shod themselves with old clouted shooes : and put on their backs old garments, and so sent them forth to *Joshua* to obtain peace. And when *Joshua* looked upon them, and beheld their simple state : he asked what they were, and from whence they came : They answered, from a far Countrey are thy Servants come because of the name of the Lord thy God : for we have heard of his fame and power, and what he did in the Land of *Egypt*, and in all other places till now. And long have we tra-vailed to come hither as ye may see ; for this our food, the day we came forth was hot, our bottles, shooes, and garments all new, and now are they old and torn, and our Bread dry and mouldy, wherefore we shall desire your favour and peace. Then *Joshua* (believing it had been so) swore unto the *Gibeonites*, and made a covenant of peace with them, and let them go. Within three days after it fortuned the *Israelites* to come to the City of *Gibeon*, thinking to have destroyed it. But when they saw that they were the People, which (a little be-fore) had obtained peace at their hands, they would not slay them, because of their oath, but went to *Joshua* and told him. Then *Joshua* sent for them, & demanded wherefore they had so deceived him. They answered, it was told us, that God commanded *Moses*, to give you this Land, and to slay all the Inhabitants thereof, and therefore were we forced to make this provision for our lives. And now we be in your hands, to do with us as shall please you.

you. Well (said *Joshua*) for our oath sake ye shall have your lives. But for as much as ye have so craftily deceived us, the Lord hath determined, that ye shall be in bondage under *Israel*, all the days of your lives, and be Hewers of Wood, and Water-drawers for the Congregation and House of God continually: And so the *Israelites* took their Cities but saved their lives. After this, ^{*Joshua 10. 5.*} *6. &c.* the Kings of the *Amorites* (hearing how the *Gibeonites* had made peace with *Israel*) came upon them, and besieged *Gibeon*, which was the greatest City in all the Kingdom of the *Amorites*, whereupon, the *Gibeonites* were constrained to send to *Joshua* for his aid, who came from *Gilgal*, and with a great power rescued them, and took the Kings of the *Amorites* (which were five in number) and hanged them on five several Trees, and destroyed all their People and Countries. Thus the *Gibeonites* continued in Bondage under the *Israelites* with their lives, until the time of King *Saul*, who then for a zeal he had to the Children of *Israel* and *Juda*, slew a great number of them, which deed God punished in the days of King *David*, at what time he sent a Famine upon the Land, which continued for the space of three years, for when *David* enquired at the Lord, the cause of that Plague, answer was made him by God, that it was for *Saul* and his bloody house, who had killed the *Gibeonites*, which *Gibeonites* were none of the Seed of *Israel*, but a remnant of the *Amorites*, with whom the Children of *Israel* had made a bond of peace. Then *David* asking the *Gibeonites* what he should do for them, and wherewith he should recompence them, they said: we will neither have Silver nor Gold of *Saul*, nor of his House, nor that any Man of *Israel* be killed for our sakes, but the Man that hath consumed us, and imagined to bring us to naught, him will we destroy. Therefore let his seven Sons be delivered unto us, that we may hang them up before the Lord. Then *David* caused the

two

* Here is
Michol taken
for Merob,
which was
Wife to Adriel,
as appea-
reth, 1 Sam.

18. 19. For
Michol was
the Wife of
Pbalti, and
had never
child, as ap-
peareth, 1
Sam. 25. 44.
2 Sam. 6. 23.
11 Num. 26.

* 1 Sam. 17.

two Sons of Rizpah (Saul's Concubine) and the five Sons of * Michol whom she bare to Adriel, to be delivered unto the Gibeonites, who took and hanged them upon an Hill before the Lord. And thus were the Gibeonites revenged on Saul.

Gilead, was the || Son of Machir, and his Children were these, *Feezer, Helek, Asriel, Shechem, Shemida, and Hepher*. Gilead, an heap of witness.

Godolia, look Gedaliah.

Goliag, was a * mighty strong Gyant, whom the *Philistines* had brought with them to Battel against the Host of *Israel*. His stature was six cubits and a span. His Helmet upon his head was of brass, and the Boots on his Legs of the same. His coat of Mail weighed 5000. shekels of brass. The shaft of his Spear which he bare in his hand was like a Weavers beam. And the head upon the same weighed 600. shekels of Iron. This man being thus armed, came out from the *Philistines* (one bearing his shield before him) and standing between the two Hosts in a Valley, he cryed to the Host of *Israel*, saying: Why are ye come to set your Battel in aray? am not I a *Philistine*, and you the servants of *Saul*? choose you out a Man, and let him come down to me. And if he be able to fight with me, and to kill me, then will we be your servants: and if I can overcome him, and kill him, then shall ye be our servants, and serve us. Thus came he day by day defying the whole Host of *Israel* for the space of forty days, wherewith the *Israelites* were sore afraid and discomfited, and durst not abide his sight. But God (who by his secret providence had appointed out a Man to match him) caused *Feeze* to send his young son *David* to the Host of *Israel* to see his Brethren how they did. And as he stood with them, and heard the despite-
ful

full words of *Golias* which he spake against the holy Host of *Israel*: The spirit of God (even at that instant) put such a courage into the heart of *David*, that he slipt away from his Brethren unto the People, (whom he saw in great fear) and said: What shall be done to the Man that killeth this *Philistine*, and taketh away the shame from *Israel*? and what is this uncircumcised Heathen, that he shold thus revile the Host of the living God? *David* uttering this bold manner of speech once or twice, he was (at the last) brought before King *Saul*, to whom he said on this wise: Oh King, let no Man's heart fail him, or be afraid this day, for I thy Servant will go and fight with yonder *Philistine*. Thou art not able to stand in his hands (quoth the King) for he is a Man brought up all the days of his life in feats of War, and thou art yet but a Child, without experience or knowledge thereof. Then *David* to strengthen the weak faith of the King, said thus unto him: As thy Servant was keeping his Father's Sheep, there came a Lion and a Bear likewise, and took a sheep out of the Flock. Then I (not fearing the force of these two cruel Beasts) ran out, first after the Lion, and took the prey out of his mouth, and in spite of his Beard I slew him. Likewise I served the Bear. Wherefore I have no doubt, but as the Lord did aid me then, so will he now against this bragging *Philistine*, that hath so railed on the Host of the living God. Then *Saul* (perceiving the power of God to be with *David*) put his Armour upon him. But *David* (not being wont to such) put it off again, and took him to his old accustomed Weapon, which was his Sling. And so, having that in his hand, and his Shepherds Bag about his Neck, with a few little Stones provided therein, he gat him down to the place where the *Philistine* stood waiting for a Man to encounter with him. And as he saw *David* draw near, and beholding the manner of his

Weapon that he bare in his hand, he disdained him greatly. And cursing *David* by all his gods, he said in a great fury : Am I a Dog, that thou comest to me with staves, come hither my Child, and I will give thy flesh to the Fowls of the Air, and Beasts of the Field. Nay (quoth *David*) thou comest to me with Sword, Spear, and Shield, but I am come unto thee, in the Name of the Lord of Hosts, the God of the Host of *Israel*, whom thou dost despise and blaspheme. He shall this day deliver thee into my hands, and I shall smite thee, and take thy Head from thee, and give the Carrion of all your Host to the Fowls of the Air, and Beasts of the Field to devour and eat, that thou, and all the World may know, that there is a God in *Israel*. The *Philistine* now was in such a chafe, that he began to buckle him to his Weapon, thinking to have dispatched *David* with no great ado. But *David* having his Sling prepared ready in his hand, flung out the stone at his Face (the Lord directing the same) and smote the *Philistine* so even, and deep in his Forehead, that he fell down groveling unto the Earth, and then ran *David* and smote off his Head. Thus was this monstrous Gyant confounded, and all the Host of the *Philistines* put to flight and slain.

Golia, a Departing, or going away: or a heaping together, a turning, or opening and detecting.

Hos. 1. 3.

* Not that the Prophet did this thing in effect, but he saw this in a Vision, or else was commanded by God to set forth under this Parable.

Gomer: The Lord appearing to *Hosea* the Prophet, said : Go thy way, and take an Harlot to thy Wife, and get Children by her, for the Land hath committed great whoredome against the Lord. So he went and took * *Gomer* the Daughter of *Deblaim*, who bare unto him two Sons and one Daughter. The first Son was called *Jesreel*: the Daughter *Lo-rubamah*: and the second son, *Lo-ammi*. *Gomer, a Consumer.*

Gorgias, a Man of great experience in War, was Gover-

Governour of Idumea, and one (among other Noble Captains) whom *Lysius* (the Overseer of all the Kings busines) sent against the Jews to destroy them. And thinking by his policy to have stollen upon *Judas Machabeus* by night, and so to have overcome him, he was prevented, so that he durst not meet *Judas* in the Field, but fled into the Land of the Heathen. And when *Josephus* and *Azarias* took upon them, in the absence of *Judas* (contrary to his commandment) to go out against the Heathen to get them a name, *Gorgias* issued * out of the City of *Jamnia*, and slew two thousand of their men, and chased *Josephus* and *Azarias* to the borders of *Jewry*. Finally, after many conflicts with the Jewes, a certain Captain named *Dositheus* had almost taken him if rescue had not been thorow the which he escaped, and fled into *Moresa*, and was never seen more. Read the story of *Dositheus*. *Gorgias, Terrible.*

or figure, the
Idolatry of
the synagogues,
and of the peo-
ple her chil-
dren.

1 Mac. 5.

chsp. 4.

12 Mac. 8.

* 1 Mac. 5.

2 Mac. 10.

chsp. 12.

HADAD, being but a little Boy born in the Land of *Edom*, and sprung of the King of *Edoms* seed (what time as *David* went about to destroy all the Men Children in *Edom*) fled with certain *Edomites* of his Fathers servants into the Land of *Egypt*. Where (in process) he gat such favour with *Pharaoh* King of the Land, that he gave him great possessions, and married him to the Queens Sister, who bare unto him a Son called *Genubath*, which Child was brought up in King *Pharaoh*'s House, among his Children. But when tidings was brought to *Hadad* of the death of *David* and *Joab*, he went to the King, and besought him to let him depart into his own Countrey again. Why said the King, what hast thou lacked here with me, that thou wouldest now so fain return home again? Nothing said *Hadad*, but that I have a mind to see my Countrey, and therefore I pray thee let me go. And so he departed

1 King. 14
14, &c.

* The Lord had reserved this Idolater to punish and scourge his People for their sins.

out of Egypt from Pharaoh, for * the Lord had stirred him up to be an adversary to Solomon, who had turned his heart from the Lord his God, and served strange gods. And so Hadad reigned over Syria, and abhorred Israel sore, and vexed them so long as Solomon reigned.

Hadad, Joy.

1 Sam 8.3. &c.
19. 16.

Hadarezer, the Son of Reob King of Zoba, had long War with Thoi King of Hamoth. And at the last as he went to recover the Borders by the River Pherar, David met with him, and took 1700 Horsemen of his Host, and twenty thousand Footmen, and cut off the hoofs of all his Chariot-Horses, saving an hundred which he reserved to himself. And took away his shields of Gold and brought them to Jerusalem. And took out of his Cities exceeding much Brass, whereof Solomon afterward made all the Brasen Vessels in the Temple of the Lord. Again, when this Hadarezer (with all the Kings that served him) went to rescue Hanon King of the Ammonites against David, he lost 700 Chariots, and 4000 Footmen, and his Captain-General slain. Then the Kings which served Hadarezer, being so discomfited, made peace with David and served him, and never would help the Ammonites more. Hadarezer, Beautiful help.

Gen. 9. 18.

Ham, was the second Son of Noe. Who (on a time) seeing his Father lye unseemly discovered in his Tent, laughed him to scorn: And in derision and contempt of his Father, brought Sem and Japhet his two Brethren to see the uncomely sight: But they, moved with shamefastness and honesty, covered their Fathers secrets, and would not look upon them. And when Noe was awaked out of sleep and perceived what Ham had done: He would not curse him whom the Lord had blest, but said to * Canaan his Son (which had also, as some suppose, derided his Grandfather Noe:) Cursed

* Of this Canaan came the Canaanites, that wicked Nation, who were also cursed of God.

fed be his Bre

Pa
suers
that ev
much
King
Prince
was no
doubt
as othe
great
his ut
for te
the Ja
were
the 3
Ham
mean
Who
hazard
to bri
parec
Quee
called
them
wha
all M
with
Imu
me,
King
a pa
to t
hang

fed be *Canaan*, a servant of servants shall he be unto his Brethren. *Ham, Indignation, or Heat.*

Haman, was the Son of *Amada*, and served *Ahasuerus* King of *Perisia*, who so highly promoted him, that every Man bowed the Knee to *Haman*, and did as much honour unto him (in a manner) as they did to the King himself. And being thus exalted above all other Princes about the King, and honoured of all men, there was notwithstanding a certain *Jew* born, named *Mardochæus*, which would neither bow nor bend unto him as others did, which being marked of *Haman*, he took so great indignation against *Mardochæus*, that he sought his utter destruction, and purchased a licence of the King, for ten thousand talents of Silver, to have him and all the *Jews* destroyed in one day. But while the Writings were a making, and Posts sent into all Quarters for the *Jews* dispatch, *Mardochæus* gat knowledge of all *Haman*'s wicked intents and purposes, and found the means to have the same uttered unto Queen *Esther*. Who then (to save *Mardochæus* and all the *Jews*) did hazard her self to go to the King, and found the means to bring him and *Haman* to a Banquet, which she had prepared. Now was *Haman* so proud and joyful of the Queens favour, that he went home to his House and called all his friends together, making great boast to them of his glory, riches, and authority: But chiefly what special favour Queen *Esther* bare unto him above all Men, insomuch she had invited no Man to her Banquet with the King, save only him: And to morrow (quoth he) I must be there again. But yet all this doth not satisfie me, so long as I see *Mardochæus* the *Jew* sitting at the King's Gate. Then said *Zeresh* his Wife, Let there be a pair of Gallows made of 50. Cubits high, and speak to morrow unto the King, that *Mardochæus* may be hanged thereon. And so *Haman* following his Wives coun-

counsel, caused the Gallows to be prepared, and on the morrow gat him to the Court, and standing there waited when the King would call for him, that he might speak to dispatch *Mardocheus*. The King (who the night before had looked the Chronicles and found out the fidelity of *Mardocheus*) sent for *Haman*, and said What shall be done to the Man, whom the King would honour? Then *Haman* thinking the King had gone about to honour none but him, said: Let the Man whom the King intendeth to bring to honour be arrayed in such Royal Apparel as the King useth to wear, and set upon the King's Horse with the Crown Imperial upon his Head; and command one of the King's Princes to carry him about the streets of the City with a proclamation before him, saying: Thus shall it be done to the Man, whom the King pleaseth to bring to honour. Then said the King: Take the Rayment and the Horse, and go thou to *Mardocheus* the Jew which sitteth at my Gate, and fail not to do unto him all that thou hast said. Then went *Haman* about the King's commandment, and performed all things according to his mind, which being done, he gat him home with an heavy heart, to his Wife and friends, declaring unto them what things had happened unto him. Then said they: If *Mardocheus* be of the seed of the Jews before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him. And while they were thus talking, a Messenger came for *Haman* to go with the King to the Banquet: at the end of which Banquet, *Esther* opened all the wickedness of *Haman* before the King, who took the matter so grievously that he rose from the Board, and went into the Garden in a great anger. Then *Haman* (perceiving a mischief towards him) went and fell down at the Bed's feet or Couch whereon the Queen sat, and besought her grace for his life. And when the King came in again, and found him with the Queen, he

he said
house?
mouth,
and han
in his c
Esther,
barkly bu

Dan
Juda, d
the Lo
of Syria
Read th
Give

Dan
which
would
bylan,
two y
the Pr
the tru
Hassan
which
a yoke
they sh
Proph
which
Han

Dan
rites, u
upon t
ungen
Counc
the yo

he said: Will he force the Queen also, before me in the house? Which word was no sooner gone out of the Kings mouth, but *Haman's* * face was covered, and so had out, and hanged upon the Gallows, which he had prepared in his own house for *Mardocheus*. Read the story of *Ether*, and of *Mardocheus*. *Haman, Troubling: or making burly burly, or preparing.*

Hanani, was a Prophet sent of God to *Aса* King of *Juda*, ^{2 Chron. 16. 7,} *Sc.* declaring unto him, how greatly he had displeased the Lord, for making a Covenant with *Benhadad* King of *Syria*, and for doing his message was cast into Prison. Read the story of *Aса*. *Hanani, Gracious, or Merciful, & Giving.*

Hananiah, the Son of *Azur*, was a false Prophet, which prophesied unto the People of *Israēl*, that God would break the yoke of *Nebuchadnezzar* King of *Babylon*, from the neck of all Nations within the space of two years, and in token thereof took the yoke from the Prophet *Jeremias* neck and brake it. But *Jeremy* the true Prophet of God, reproved the false prophecie of *Hananiah*, saying: That in stead of the yoke of wood which he had taken from his neck, the Lord would put a yoke of Iron upon the necks of all these Nations that they should serve the King of *Babylon*, and that the false Prophet *Hananiah* himself should dye the same year: which things came truly to pass; as *Jeremy* had spoken.

Hananiah, Grace of the Lord.

Hannun, was the Son of *Nahash* King of the *Ammorites*, unto whom *David* most gently sent to comfort him upon the death of his Father, which gentleness was most ungently and unthankfully taken, of the Lords and Councillors of the young King *Hannun*. Who perfwaded the young King, that *David* had not sent to comfort him upon

upon the death of his Father: But had rather sent a son of spies (under the colour of friendship) to seek the means how to destroy his Cities and whole Realm. Upon the which false and dishonest surmise of his wicked Counsellers, *Hanun* caused the one half of every Mans Beard to be shaven, and their Garments to be cut off hard by the Buttocks, and so sent them home again to *David*, with much shame and disgrace. Upon which occasion *David* became his utter enemy, and made such sore War against him, that in conclusion *Hanun* was taken, and lost his Regal Crown, which *David* put upon his own Head, and wore it before *Hanun*'s face, and carried away all his Treasure and Jewels, took his People, wherof some he sawed in two pieces: over other some he caused Carts new and sharp shod with Iron to be driven: some he took and shred their flesh, as Cooks do Pye-meat, and cast other some in hot burning Ovens. Thus was *Hanun* rewarded, for his ingratitude. *Hanun, Faithful, or true, a Schoolmaster, and the Mothers Son, or Child.*

2 King. 8, 8, &c.

Hazaell, was a certain great Man, which served *Benhadad* King of *Syria*, which *Benhadad* fortuning to fall sick, sent *Hazaell* to *Eliseus* the Prophet to know whether he should recover of his disease or no. And when the Prophet saw *Hazaell*, he could not look him in the face for shame, but cast his Head aside and wept. Then *Hazaell* marvelling at the Prophets behaviour towards him, demanded of *Eliseus* wherefore he wept: I weep (quoth the Prophet) to see the great evils that thou shalt do to the Children of *Israel*: Thou shalt break down their strong Cities and set them on fire, and slay their young Men with the Sword, and dash the brains out of the sucking Children, and rent in pieces the Women with Child. Then said *Hazaell*, dost thou make thy Servant a Dog, that I should lack so much humanity

Proprietary
hath
Hazaell
him
unto
his
and
whole
blished
King
all the

Heb
who
the
which
be rea
the L

King
Jerusa
which
unto
loving
But
ing, &
unto
whole
eft we
knew
eyes to
a Law
safely
custod

nity and pity, to do these things ? Well (said the Prophet) thou shalt do as I have said, for the Lord hath shewed me that thou shalt be King of *Syria*. And so *Hazaël* departed home to the King his Master, and told him that he should recover, for so the Prophet had said unto him. But on the next morrow, when *Hazaël* saw his time, he took a thick * cloth and dipt it in Water ; and spread it so on the King's face that he dyed : After whose death *Hazaël* raigned in his stead. And being established in his Kingdom, he made War with *Joram* King *Ahab*'s Son, and was a cruel adversary to *Israel*, all the days of his life. *Hazaël, seeing God.*

* Under the pretence to refresh or ease him, he stipt him with this cloth.

¹ King. 8. 28.
² Chron. 22.

Helkiah, was the High-Priest in the days of *Josias*, ¹ King. 22. 8. who in repairing the Temple of the Lord, chanced (by the providence of God) to find the Book of the Law, the which he sent to the King by *Shaphan* the Scribe, which he read unto him. *Helkiah, the Lord's portion, or part, the Lord's lenity or gentleness.*

* The Copy that *Moses* left them, as appeareth
² Chron. 34.14.

Heliodorus, being in great favour with *Seleucus*, ² Mac. 3. cap. King of *Asia*, and Steward of his House, was sent to *Jerusalem* to fetch away the treasure out of the Temple, which one *Symon* the Governour thereof had betrayed unto the King. And being come to *Jerusalem*, he was lovingly received of *Onias* the High-Priest into the City. But when *Heliodorus* had uttered the cause of his coming, and that his Commission was to bring the Money unto the King, there was no small fear thorowout the whole City. For then all men from the highest to the lowest were so oppressed with sorrow and heaviness, that they knew not what to do, but fell to prayer, lifting up their eyes to Heaven, and calling upon him which had made a Law concerning stuff given to keep, that he would safely preserve the same; which was there committed in custody. And while the Priests and People were thus

T

lamen-

lamenting and crying upon God, and on the other side *Heliodorus* personally with his Men of War about the Treasury: There appeared an Horse with a terrible Man sitting upon him deck'd in Harness of Gold, which Horse smote at *Heliodorus* with his fore-feet to beat him from the place. Also there appeared two fair and beautiful young Men in goodly apparel, which stood on each side of *Heliodorus* and scourged him, so long that he fell down to the ground as dead and so was carried out of the Temple, without speech or hope of life, whereby the great power of God was manifest and known. Then certain of *Heliodorus* friends, besought *Onias* to call upon God to give him his life, who was even at that time giving up the ghost. Then *Onias* (lest the King should suspect the Jews had done him some harm) called upon God and obtained his life. And being revived to health again, the two young Men which had scourged him before, appeared and said: Thank *Onias* the High Priest for thy life, at whose prayer the Lord hath restored thee; and now that God hath scourged thee for thine offences, give him praise and thanks, and make his might and power manifest and open to all Men. And when the Men had spoken these words and were vanished away, *Heliodorus* made his Oblation to God, and gave hearty thanks to *Onias* for his life, and so returned home again to the King, declaring unto him the great and manifest works of God that were done upon him. The King (after this) being yet desirous of the treasure that was in the Temple, asked of *Heliodorus*, whom he thought meet to send once again to *Jerusalem* for the money: He answered, saying: Oh King, if thou hast any enemy or Traitor unto thy Realm, send him thither, and thou shalt be sure to have him well punished; and hardly to escape with his life. For doubtless, (said he) In that place there is a special power and working of God, for he that dwelleth in Heaven, visiteth and desen-

deth

deth
that
nifie
such dHe
begat
and be
ways
And w
away,
dedicatD
Paul
HerHo
peller
gave
to Tim
generaD
ger th
the Sa
this V
Mag
salem,
the J
were
bled
and S
Christ
Formie
lebem

deth that place, and none escapeth unpunished or plagued, that cometh to do it harm. Thus did *Heliodorus* magnifie the power of God, and would no more enter into such danger. *Heliodorus, the Gift of the Son.*

Henoch, the Son of *Jared*, at the age of 65. years, begat *Mathusaleh*, and after that, he lived 300. years, and begat both Sons and Daughters, and walked always before the Lord in an upright and godly life. And when he had lived 365. years, the Lord * took him away, that he was no more seen. *Henoch, Taught, or dedicate.*

Gen. 5. 18.

* To inquire where *He-noch* became, is meer curiosit.

Dermas, was a faithful Christian, unto whom *Paul* sent commendations from *Corinth* to *Rome*. *Rom. 16. 14.*

Herman, *A prop, or upholder, or an earing.*

Hermogenes, was a faint hollow-hearted Gof-^{2 Tim. 1. 15.} peller of the Country of *Asia*, which forsook *Paul* and gave him over, whose unfaithfulness *Paul* pronounceth to *Timothy*. *Hermogenes, Begotten by Mercury, or the generation, or increase of Inacre, or the refuge.*

Herod, was an *Idumean* born, and the first stranger that reigned over the *Jews*. In whose time Christ the Saviour of the World (by the will of God) came into this World, of whose birth he had first knowledge of the *Magi*, or wise men, which came from the East to *Jerusalem*, demanding there, for him that was born King of the *Jews*, saying that they had seen his Star, and were come to worship before him. Which news troubled *Herod* so sore, that he sent for all the chief Priests and Scribes of the People, to know of them where Christ should be born. And being of them perfectly informed, that he should be born in the City of * *Beth-lehem* in *Jewry*, he sent for the Wise men, and after inqui-

Matth. 2. exp.

* For there is another *Bethlehem*, in the Tribe of *Zabulon*.

sition made what time the star appeared unto them, he bad them go to *Bethlehem*, and make diligent search for the Child, and when they had found him, to bring him word again, that he might go and worship him also. But when they had found the Child, and had made their offering, they were warned of God to break their promise with *Herod*, and to return home another way. Which thing being * told to *Herod*, he fell into such a rage (for being so mocked), that in his madness he sent forth Ministers to *Bethlehem*, which killed all the Infans that were in the City, and in the coasts thereof, of the age of two years, or under, for whose great cruelty shewed upon those Innocents, God payed him home soon after. *Herod, the glory of the skin: or boasting, and glorying in skins.*

*Matth. 14. 1,
Ec.
Luke 3. 1.*

Mar. 6. cap.

*Herod, the Tetrarch of Galilee, was Brother to Philip Tetrarch of *Iturea*, and being reproved of *John Baptist* for keeping his Brother *Philip's* Wife, he cast *John* in Prison, where he remained until *Herod's* birthday was come, in the which solemn Festival day, it chanced that the Daughter of *Philip* and *Herodias* danced before *Herod*, and pleased the King so well, that he sware unto her, that whatsoever she would ask him, it should be granted, not thinking she would have asked *John Baptist's* Head, for (as *Saint Mark* saith) *Herod* knowing *John* to be a just and an holy Man, did both fear and reverence him, and heard his preaching, and did many things thereafter, and was very sorry the Maid had asked none other thing. But nevertheless, for keeping his Oath, which he had made before so many Noble-men, he caused the innocent Man's head to be cut off, and given to the Damosel. This *Herod* and *Pilate* (Lieutenant of *Jewry*) had been long at variance. And for the pleasure that *Pilate* shewed to *Herod*, in sending *Jesus* bound unto him to be examined, he was at one*

with

with
fus.
by him
which
percei
ny thi
him, a
ment,

D
Apost
feeling
took
ter Ea
also.
himse
before
speech
migh
not o
and to
have
Anger
ferab

H
sent o
Herod
Virgi

D
to w
being
red,
to the
live.
spake

with him again. For *Herod* had long desired to see *Jesus*. And hoping now to have seen some Miracles done by him, he demanded many questions of *Jesus*, to the which he would make no answer at all. Then *Herod*, perceiving that *Jesus* would neither speak nor do any thing at his pleasure, he began to despise and revile him, and (in mockery) arrayed him in a long white Garment, and sent him to *Pilate* again.

Herod : This Man was a great Persecutor of the *A. 12. cap.* Apostles. He beheaded *James* the Brother of *John*: and seeing that deed to content and please the *Jews* well, he took *Peter* also, and cast him into Prison, intending after *Easter* (which was at hand) to have him put to death also. Finally, upon a certain day appointed to shew himself in his pomp and glory, he made such an Oration before the Assembly, that (for the pleasantness of his speech) the common people at the end thereof, gave a mighty shout, saying, it was the voice of a God, and not of a Man. And because he gloried in their boasting, and took that honour unto himself, which he ought to have given to God, he was immediately smitten by the Angel of God, and eaten of Worms, whereof he most miserably dyed.

This *Herod* was called *Agrippa the Son of A. ristobulus*: he was nephew unto *Herod the great*, and Brother of *Herodias*.

Herodion, was *Paul's* Kinsman, unto whom he *Rom. 16. 11.* sent commendations from *Corinth* on this wise : Salute *Herodion* my Kinsman. *Herodion*, the song of a young Virgin, or of a Woman conquering.

Herodias, was Wife to *Philip*, *Herod's* Brother, *Mark. 14. 3.* to whom she brought forth a * Daughter. This Woman being more familiar with *Herod* than honesty required, grew into such favour with him, that he (contrary to the Law of *Moses*) married her; his Brother being alive. Against which unlawful marriage, *John Baptist* spake so much to *Herod's* reproof, that she fearing left.

* Which Daughter (as *Josephus* writeth) was called *Salo-mon*.

left *John* would make *Herod* break off the incestuous marriage, counselled her Daughter (which danced before him) to ask the Head of *John Baptist*. And so by the wicked device of this unchaste Woman, *John* lost his Head. *Herodias*, signifieth that, that the word *Herod* before doth.

Gen. 46. 9.

Num. 26. 6.

Hesron, was the Son of *Reuben*, and of him came the Kindred of the *Hesronites*. *Hesron*, the Arrow of rejoicing.

1 Chron. 2. 9.

Hesron, the Father of *Caleb*, being come to the age of threescore years, took to Wife the Daughter of *Ma-
cbir*, who bare unto him a Son called *Segub*.

*2 King. 18.
and 19. cap.*

Hezekiah, the Son of *Ahaz*, was xxv. years of age when he began his reign over *Juda*. He was the godliest Prince that ever reigned before or after among the Kings of *Juda*. He cleansed his Country from all Idolatry, and brake down the brasen Serpent (which *Moses* had set up) as soon as he saw it abused. He brought in again the true honouring of God, and renewed the *Passeover*. He had such a sure trust and confidence in God, that at his Prayer the Angel of the Lord slew in one Night of the *Affyrians* (which were come to destroy *Jerusalem*) an hundred fourscore and five thousand, and smote the rest into such a fear, that they ran away. After this he fell sick, and was admonished by the Prophet *Ezay*, to set his house in order, for he should surely dye. Then he turned his face to the wall, and made his petition to God, saying: Oh Lord remember (I beseech thee) how I have walked before thee in truth and with a perfect heart, & have done that which is good in thy sight; and speaking these words, he * wept very sore. The Lord then moved with his tears, returned the Prophet again, to comfort him with these news, that he should

* He wept, not so much for his own death, as for fear that Idolatry should be restored, which he had destroyed.

should go up to his day's mile, h degrees Baladad dours, was of steemed too much sure, sil or in an unto the comman That fo bylon pr days she Houfe, a before l kiah kn God, he is welcom send the Heraig of the L

Hymn
and bee
came an
Doctrin
point an
furrectio
many P
ing and
Paul ex
might

should receive his health, and be able the third day to go up to the House of the Lord, and that he had added to his days, xv. years more, and to assure him of this his promise, he would cause the Sun to return his course, ten degrees backward. At this time, *Berodach* surnamed *Baladad* King of *Babylon*, sent to *Hezekiah* Ambassadors, to signify unto him, how glad and joyful he was of his recovery, which kindnes was so greatly esteemed of *Hezekiah*, that he thought he could not do them too much pleasure, but made them privy to all his treasure, silver and gold, and whatsoever he had in his House, or in any other part of his Realm, he * shewed it freely unto them. Wherefore the Lord (not content therewith) commanded *Esay* the Prophet to go and tell *Hezekiah*, That forasmuch as he had made the messengers of *Babylon* privy to all the commodities of his Land ; The days should come that all things which he had in his House, and whatsoever his Fathers had layed up in store before him, should be carried to *Babylon*. Then *Hezekiah* knowing the Prophet to be the true messenger of God, humbled himself and said : Thy word (O Lord) is welcome unto me, but yet I shall desire thee, not to send those evils in my days, but rather peace and truth. He reigned xxix. years and died. *Hezekiah, the strength of the Lord : or the Lord's holding.*

* Because he was moved with ambition and vain glory, and seemed also to rejoice in the friendship of him that was God's enemy, the Lord was displeased.

Hymeneus, after he had tasted of the word of God ^{1 Tim. 1. 20.} and been a Professor of the same, he fell away and became an utter enemy, and a spiteful railer against the Doctrine of the Gospel of Christ, denying the chiefest point and foundation of the Gospel, which is, that the ^{2 Tim. 2. 17.} resurrection is past, wherewith he destroyed the Faith of many Persons. For the which error, and other his railing and jestings against the truth of GOD's Word, *Paul* excommunicated him, that he thorow correction might be ashamed of his fault and turn again to Christ.

Christ. Hymeneus, a Marriage-song: or Bride-song.

^{2 Sam. 5. 11.}

<sup>1 King. 5 cap.
cap. 9. 11, &c.</sup>

Hiram, King of Tyre, favoured **David** so much, that he (hearing that **David** went about to build him an House) sent him both Timber and Workmen to finish the same. Also, when **Solomon** (after the death of **David** his Father) sent to this King for Wood and Timber to build the Lord's Temple, he praised God that had sent **David** so wise a Son, to sit in his Seat, and granted him Timber of Cedar, Firr and other precious Wood, so much as he would desire. Wherefore **Solomon** to gratifie **Hiram** again, sent him twenty thousand Quarters of Wheat, and twenty Butts of Oyl, and gave him also twenty goodly Cities, which Cities **Hiram** called the Land of *Cabul*, forasmuch as when he saw them, they pleased him not. After this, **Hiram** gave to **Solomon**, six-score Talents of Gold, and sent him Ships and Men who had knowledge of the Sea, to go with his Navy into the Countrey of *Ophir*, which Ships brought unto **Solomon** * four hundred and twenty Talents of Gold. **Hiram**, *The height of Life.*

^{1 King. 7. 13.}

Hiram: This Man was a certain Widow's Son dwelling in the Countrey of Tyre, and of the Tribe of *Neptali*, and did so excel in all manner of Workmanship, that **Hiram** King of Tyre, sent him to **Solomon** to work and finish all things that pertained to the Temple of the Lord, which **Solomon** went about to edifie.

^{Num. 10. 10.}

Hobab, was the Son of *Raguel*, whose * Company **Moses** his Father-in-law would so fain have had into the Land of *Canaan*, that he intreated him on this wise, saying: We are now going to the place which the Lord said that he would give us, therefore (I pray thee) go with us and we will do thee good, for the Lord hath promised good unto *Israel*. Then **Hobab** made answer, saying,

* Some think that *Raguel*, *Fesbro*, *Hobab*, and *Keni*, were all one: *Kimchi*

saying
Count
forsak
know
what
same
move
ned h
Belove

Hol
tai
all the
(wher
Power
hands
Hol

H
were
they a
Taber
when
boy sh
before
teeth,
whatso
broug
notwi
come b
for the
that hi
if he v
it by v
Lord's
People

saying: I will not go, but I will depart to mine own Countrey and Kindred. Nay (quoth *Moses*) I pray thee forsake us not, but go with us, and be our guide, for thou knowest our camping places in the Wilderness, and whatsoever goodness the Lord shall shew unto us, the same will we shew unto thee: But all this could not move *Hobab*, but that he would depart. And so returned home into his own Countrey again. *Hobab, Beloved.*

faith that
Raquel was
Felbro's Fa-
ther: So
Hobab was
Moses Father
in-law.

Holofernes, was the Chief and most terrible Captain of all *Nabuchodonosor's* Host, sent of him to subdue all the World. And coming to the City of *Bethulia* (where all the Jews lay in great fear of him and his Power) he was there (by God's provision) slain, by the hands of an holy Woman called *Judith*. Read her story.

Holofernes, A stout and valiant Captain.

Nophni and **Phinehas**, the two Sons of *Eli*, ^{1 Sam. 2. 12-22, &c.} were the Lords Priests, and became so wicked, that they abused the Women that waited at the Door of the Tabernacle of witness. And whereas the Law was, that whosoever any Man did make any offering, the Priests boy should come while the flesh was a seething (and not before) with a Flesh-hook in his hand having three teeth, which he should thrust into the Pan, Kettle, or whatsoever Vessel it were, and so much as the Flesh-hook brought up, was the Priests part, and no more: yet notwithstanding this Law, the Priest's boy would come before the Flesh was sod, and require flesh to rost for the Priest, and say unto him that made the offering, that his Master would have no sod flesh, but raw. And if he would not give it him, then would the Boy take it by violence. By the which abusing of the Law, the Lord's offering was had in such contempt among the People, that they began to abhor it. Wherefore the

4. cap.

Lord plagued the Sons of *Eli*, permitting the *Philistines* to slay them both in one day. *Hophni*, a *Fist*, or as much as one may comprehend between his thumb and two fingers, or covering.

² King. 15. 30.
¹⁷ cap.

This was
the last King
that reigned
over *Israel*.

Hoshea, the Son of *Elah* (by treason) slew *Pekah* the Son of *Kemaliah* King of *Israel*, and possessed his place, and began his Reign in the XI. year of *Ahas* King of *Juda*, and did evil in the sight of the Lord, but not so evil as other Kings before him. He denied to pay Tribute to the *Affyrians*, and sent to the King of *Egypt*, to have his aid against them: wherefore *Salmanazar* King of *Affyria*, came against *Hoshea*, and besieged him in *Samaria* three years, and in the end wan the City, destroyed his Kingdom, and led *Hoshea* and all his People captive into *Affyria*. Thus was *Israel* now delivered into the hands of spoilers, for their wickedness, which the Lord had long suffered. *Hoshea*, a *Saviour*, or *health*.

² King. 22. 14.

Huldah, the Wife of *Shallum*, was a Prophetess dwelling in *Jerusalem*, in a place called the house of doctrine. To whom *Josiah* King of *Juda* sent certain Messengers to inquire of the Lord for him and his People, concerning the Book of the Law which was found in the Temple, and read before him, and when they had done their message, the Prophetess made answer, saying: Go and tell the man that sent you to me: Thus saith the Lord, behold, I will bring evil upon this place, and upon the Inhabitants thereof, even all the words of the Book which the King of *Juda* hath read, because they have forsaken me, and have burnt Incense to other Gods to anger me with all the works of their hands. My wrath also shall be kindled against this place, and shall not be quenched. But to the King of *Juda* who sent you to inquire of the Lord, so shall ye say unto him: Thus saith the

the Lord God of *Israel*, the words that thou hast heard, shall come to pass. But because that thine heart did melt, and thou hast humbled thy self before the Lord, when thou hearest what I speake against this place, and against the Inhabitants of the same (how they should be destroyed and accursed) and hast rent thy Cloaths and wept before me, I have also heard it, saith the Lord. Behold therefore, I will gather thee unto thy Fathers, and thou shalt be put in thy Grave in peace, and thine eyes shall not see all the evil that I will bring upon this place. And so the Messengers departed, and told the King. *Huldah, the World, or a Weesel.*

Hur, came of the Tribe of *Juda*, and * was one of the principal Fathers and Rulers under *Moses*. He and *Aaron* stayed up the hands of *Moses*, while the Children of *Israel* fought with King *Amalek*: And was also appointed with *Aaron* (afterward) to hear and determine all matters of controversie among the People, till *Moses* came down from the Mount again, whereunto he was ascended. *Hur, Liberty, whiteness, or a hole.*

Hushai, the *Arachite*, was || Man of great wisdom, and one of *David*'s chief Counsellers & his assured friend, as it well appeared when he came unto him (being fled from *Absalom* his Son) with his Cloaths rent, and ashes upon his Head, declaring thereby the great sorrow and heaviness he was in to see his Lord and Master in that case, by whose coming *David* was greatly comforted. But forasmuch as he thought he should do him more pleasure otherwise, than to go with him now, he said: Oh my most dear friend *Hushai*, if thou dost go with me now at this time, thou shalt be but a burthen unto me: But if thou wilt return into *Jerusalem*, and say unto *Absalom*, I will be thy servant (O King) and serve thee as I have done thy Father, thou mayst for my sake destroy the coun-

Exod. 17. 10.
24. 14. 31. 2.

* This is not that *Hur* which came of the Kinred of *Caleb* (although they came both of the Tribe of *Juda*) but another of the same name.

Iyra upon
1 Chron. 2.

This *Hur* was Husband to *Miriam*, Sister to *Moses*.

2 Sam. 15. 32.
16. 16.

sel of *Achitophel*, and thereby do me great pleasure. So *Hushai* gat him to *Absalom*, saying: God save the King: God save the King: What (quoth *Absalom*) is this the kindness thou shewest to thy friend? How chanceth it that thou wentest not with him? Nay said *Hushai*, but whom the Lord and this People, and all the Men of *Israel* hath chosen, his will I be, and with him will I dwell: to whom shall I do service, but to his Son? as I served before thy Father, so will I serve thee. Then when *Absalom* had retained *Hushai* to be of his Counsel, he said unto him: *Achitophel* hath counselled thus and thus to do, shill we do thereafter or not? *Hushai* answered, the Counsel that *Achitophel* hath given, is not good at this time. For (said he) thou knowest thy Father and his Men, how they be strong, and now being chafed in their minds, are even as a Bear robbed of her Whelps in the Field. And also thy Father is a Man practised in War: and maketh no tarrying with the People. Behold, he lurketh now in some Cave, or in some other strong place, and though some of his Men be overthrown at the first brunt, it will be said that thy People is overthrown, and so shall the best Men thou hast (whose hearts are as the hearts of Lyons) shrink thereat. For all *Israel* knoweth thy Father to be a Man of great might, and his Warriors stout Men. Therefore my counsel is, that all *Israel* be gathered together unto thee, from *Dan* to *Beersheba* (which are in number as the Sand of the Sea.) And that thou go to Battel in thine own Person. For so shall we come upon him in one place or other, where we shall find him, and fall upon him as thick as the dew falleth upon the ground, and of all the Men that are with him, we shall not leave him one. Moreover, if he be gotten into a Town, then shall all the Men of *Israel* bring Ropes to that Town or City, and we will draw it into the River, until there be not one stone found there. This Counsel of *Hushai* pleased *Absalom* and

and the
the Lo
Achitop
lom. A
request
send I
caped.

JAH
b
than
Vow
deed,
with
evil,
whic

JAH
of W
rael v
Israel
King
his C
Chap

JAH
to E
tage
Mot
Bro
Lab
chan
he t
sleep
on t

and the People, better than Achitophel's: which was even the Lord's determination, to destroy the good counsel of Achitophel, that the Lord might bring evil upon Absalom. And so when Hushai had done according to David's request, he caused Sadoc and Abiathar the Priests, to send David word of all that was done, whereby he escaped. Hushai, Sense, or making hasty, or holding his peace.

I.

JABES, was so named * of his Mother, because she bare him in sorrow. He (being more honorable than the rest of his Brethren) made a conditional Vow unto God, saying : || If thou wilt bless me indeed, and enlarge my Coasts, and if thine hand be with me, and thou wilt cause me to be delivered from evil, that I be not hurt. Thus far goeth his request, which was granted. Jabes, Sorrow.

^{1 Chron 4.9.}
* This was
Othoniel, Ca-
leb's Brother,
as Lyra re-
porteth.

² Jacob
made the like
vow Read
his story.

Jabyn, was the King of Canaan, whose Captain of War was Sisera. Twenty Years he troubled Israel very sore. But at the last he was overcome of the Israelites, and brought to nought. There was another King called Jabyn also, whom Joshua slew, and destroyed his City called * Hazor, as ye shall read in Joshua, Chap. 11. Jabyn, Understanding.

^{Judg. 4.2.}
* Which Ci-
ty being
burnt of Jo-
shua, was af-
terward
built a-
gain of the
Canaanites.

Jacob, was the youngest Son of Isaac, and Brother to Esau, whose Birth-right he bought for a Mess of Pottage, and afterward (by the counsel of Rebekah his Mother) got away his blessing. And then, to avoid his Brothers displeasure, he was sent into Mesopotamia to Laban his Mothers Brother to get him a Wife. And chancing to come to a place where he was benighted, he took a stone and laid it under his Head, and fell asleep. And in his Dream he saw a * Ladder stand up on the Earth, reaching up to Heaven, and the Angels of

^{Gen. 25. 26.}
27. cap.

^{28. cap.}

* Christ is
the Ladder
whereby God

God.

and man are joyned together, and by whom the Angels minister unto us, all graces by him are given unto us, and we by him ascend into Heaven.

29. cap.

God ascending and descending upon it, and God himself standing upon the Ladder, said: I am the Lord God of *Abraham* thy Father, and the God of *Isaac*: the Land which thou sleepest upon, will I give to thee and thy seed, and thy seed shall be as the dust of the earth, thou shalt spread abroad to the West, to the East, to the North, and to the South. And thorow thee and in thy seed shall all the Kinreds of the earth be blessed. Behold, I am with thee, and will be thy keeper in all places where thou goest, and will bring thee again into this Land, neither will I leave thee, until I have made good all that I have promised. Then *Jacob* awaking out of sleep, said: Surely the Lord is in this place, and I was not aware. Oh how fearful is this place! it is none other but the house of God, and the gate of heaven. Then *Jacob* gat him up early in the Morning, and took the stone which he slept upon, and set it up as a Pillar to be a remembrance of that Vision, and poured oyl upon it, and called the place *Betbel*, which before was called *Luz*. And before his departing, he vowed, saying: If God will be with me, and keep me in this Journey which I go, and will give me Bread to eat, and Cloaths to cover me, so that I come again to my Fathers house in safety, then shall the Lord be my God, and this stone which I have set up for a Pillar, shall be God's house, and of all that thou givest me, will I give the tenth unto thee. And so *Jacob* going on his Journey, came into the East Country, where (in beholding the Land) he saw certain Herdmen lying with their Flocks of Sheep beside a Well (at the which they commonly used to water their Sheep) to whom he went & demanded whence they were. They said of *Haran*. Do ye not know (quoth he) one *Laban* the Son of *Nahor*? Yea, said they, we know him well. He is in health: And behold, yonder cometh his Daughter *Rachel* to water her Father's sheep: who was no sooner come, but *Jacob* went to the Well, and rolled away

away the stone from the Wells mouth, and watered all her sheep. Which done, he kissed the Damosel, and wept for joy. And when the Maid had knowledge what he was, she ran to her Father, and told him, who being joyful thereof, went to the Man, and brought him into his house. Now when *Jacob* had opened the cause of his coming to *Laban*, it was agreed that *Jacob* should serve *Laban* seven years for *Rachel* his Daughter. But when the day of Marriage came, *Leah* the elder was* put in her stead, for so much as it was not the custome, that the younger should be first married (as *Laban* alledged.) Then *Jacob* tarried seven days, and took *Rachel* upon condition that he would serve other seven years for her, which being fulfilled, he desired *Laban* that he might depart with his Wives and Children into his own Country again. Nay tarry, said *Laban*, for I perceive that the Lord hath blessed me for thy sake, appoint thy wages, and I will give it thee. Thou knowest (quoth *Jacob*) what service I have done thee, and in what taking thy Cattel hath been under me: for the little that thou hadst before my coming, is now increased to a Multitude. But when shall I make provision for mine own House also? Well, what shall I give thee, said *Laban*. Then *Jacob* (having knowledge beforehand by the Angel of the Lord what his wages should be) said: Thou shalt give me nothing at all, if thou wilt do this thing for me. I will go again and feed thy sheep, and keep them, and will separate all the sheep of thy Flock one from another, and so many as be black, speckled, or of party colour, let that be my wages, and whatsoever I take of the rest unspotted, let that be counted theft with me. Content (quoth *Laban*.) Then went *Jacob* and took out all the Males and Females of the Sheep and Goats that were black, spotted, or of party colour, and put them in the keeping of his Sons, which lay three days Journey off from *Jacob*, and the rest, which were white,

* The cause why *Jacob* was deceived was, that in old time the Wife was covered with a Vail when she was brought to her Husband, in sign of chastity and shamefastnes. Gen. 30. 25. &c.

* Jacob here
in used no de-
ceit, for so
much as he
did it at God's
commandment.

31. cap.

and of one colour, Jacob * kept himself. And when he had made this division of *Laban*'s sheep, he took Rods of green Poplar, of Hazel, and of Chestnut-trees, and pilled white strakes in them. Which Rods (in the conceiving time) he laid before the Sheep, in the gutters and Watering-troughs when they came to drink. And the sheep that conceived before the Rods, brought forth Lambs, straked, spotted, and party-coloured, so that Jacob's Flock increased exceedingly, whereat the Sons of *Laban* grudged, and made so heinous a complaint to their Father of *Jacob*, that *Laban* began to disfavour him. Then *Jacob* perceiving *Laban*'s countenance to be changed, he sent for his Wives, and said: I see your Fathers countenance, that it is not towards me as it was wont, and yet ye know that I have served your Father truly, which hath deceived me, and changed my wages ten times, but God suffered him not to hurt me. For when he said, the spotted should be my wages, then the sheep brought forth spotted. And when he said, the party-coloured should be my reward, then the sheep brought forth party-coloured: And thus hath God taken away your Fathers sheep and given them to me, which thing he shewed me in a Dream should even so come to pass, and hath now commanded me to depart out of this Country into the Land where I was born: The Women said, we have no portion in our Fathers house, seeing he counteth us but even as strangers, and hath sold us, and eaten up our money: And now that God hath taken away our Fathers riches and made it ours and our Childrens, do whatsoever God hath said unto thee. Then *Jacob*, as soon as he had prepared all things for his Journey, fled from *Laban* his Father-in-law towards the Land of *Canaan* to *Isaac* his Father, and being pursued of *Laban* seven days, and at last overtaken at Mount *Gilead*, he laid many things to *Jacob*'s charge, whereof he discharged himself

of

of all,
I serve
Years
yet in
Flock,
made i
times,
thing,
of my
rebuke
with J
his Jou
his Br
left he
where
great l
mitig
hind t
Broth
at last
of his
theles
til th
depart
Israe
wrast
so, at
great
his J
ned u
went
were
when
147.
the L
sump

of all, and in the end said: This twenty years have I served thee, xiv. Years for thy Daughters, and six Years for thy sheep, which have not been barren, and yet in all that space, have I not eaten one Ram of thy Flock, but whatsoever was stolen or torn of Beasts, I made it good unto thee. Thou changedst my wages ten times, and wouldst surely have sent me away with nothing, if God (which saw my tribulation and the labour of my hands) had not been the better unto me, which rebuked thee yesterday. Then *Laban* made a covenant with *Jacob* and so departed. *Jacob* then going forth on his Journey, came into the Land of *Seir*, and hearing of his Brother *Esau*'s being there, was sore afraid of him, lest he had continued still in his malice towards him, wherefore he sent Messengers before unto him, with three great Droles of Cattel for a present, trusting thereby to mitigate his wrath. And as *Jacob* himself tarried behind to set his Wives and Children in order to meet his Brother *Esau*, an Angel wrastled with him all Night and at last smote him under the Thigh, and brake the sinew of his Leg, whereon he halted ever after. Yet nevertheless *Jacob* (which had wrastled with the Angel until the breaking of the day) would not let the Angel depart, before he had blessed him, who called his Name *Israæl*: for as a Prince (said he to *Jacob*) hast thou wrastled with God and with Man, and prevailed. And so, after the brotherly meeting of *Jacob* and *Esau*, and great amity shewed by one to the other, *Jacob* took his Journey into the Land of *Canaan*, where he remained until he was of the age of an 130. years. And then went down into *Egypt* with all his Household (which were three-score and six souls) to see his Son *Joseph*, where he continued xvii. years. And then dyed, being 147. years of age, and from thence was conveighed to the Land of *Canaan*, where he was by his Children sumptuously buried. *Jacob, a Supplanter.*

Gen. 32. cap.

Gen. 33. cap.

46. cap.

49. ult.

50. 1, 2. &c.

Gen. 10. 25.

Jaktan, was the Son of *Heber*, and his Brothers name was *Peleg*. **Jaktan**, a little one, or loathsome, or contention.

Judg. 4. 11-18, Cap.

Jael, was the Wife of one *Heber* the Kenite, which was of the Children of *Hobab*, Moses Father in-law. And when she had heard of the great overthrow of *Sisera*, and how he fled, she went and met him, saying: Turn in my Lord, turn in to me and fear not. And being come into her House, he asked her a little water to quench his thirst, and she brought him a Bottle full of Milk, and when he had well drunk thereof, he laid him down to sleep, and as she was covering him with cloaths, he prayed her to go and stand at the door of her Tent, and whosoever doth come and * ask for any man, say there is no man here. And so when *Sisera* was fast asleep, *Jael* went softly unto him with an Hammer in the one hand and a Nail in the other, and smote him thorow the Temples of his head, and nailed him fast to the ground. Which done, she went and stood in her Tent-door, and seeing *Barak* pursuing *Sisera*, she went and met him, saying: Come and go with me, and I will shew thee the Man whom thou seekest; and so he followed *Jael*, who brought him into her Tent where *Sisera* lay dead.

Jael, a Doe, or ascending.

Judg. 10. cap.

Jair, was a Gileadite born. He had xxx. Sons, which were Men of Authority, for they rode upon xxx. Asses colts: And they had xxx. Cities lying in the Land of *Gilead*, which Cities were called the Towns of *Jair*. He reigned xxii. years. After whose death the Children of *Israel* fell to wickedness again, and served *Baalim* and *Astharoth* the gods of *Syria* and other strange gods, for the which the Lord was wroth with *Israel*, and sold them into the hands of the *Philistines* and *Ammonites*, which

which
that t
then
me) d
Ammo
lekites
you?
gods.
len, a
delive
do un
so gre
that h
of Go

J
was a
ther t
who
went
ceive
is to t
Decei

J
ry (S
of Je
abro
struct
Live

J
of Eg
ment
of cr
ven a

which oppressed them so sore by the space of xviii. years, that they were fain to cry for help of the Lord. Who then said unto them: Did not I (when ye cryed unto me) deliver you from the *Egyptians*, the *Amorites*, the *Ammonites*, the *Philistines*, the *Sidonians*, the *Amalekites* and the *Moabites*, which Nations had oppressed you? And yet have ye now forsaken me and serve their gods. Therefore cry unto these gods whom ye have chosen, and let them help you in your tribulation, for I will deliver you no more. Oh Lord (said they) we have sinned, do unto us whatsoever pleaseth thee. Then had the Lord so great compassion and pity on the misery of *Israel*, that he stirred up a Man one *Jephthah*, who (by the power of God) saved them. *Jair, Lightened.*

James, the Son of *Zebedee*, and Brother to *John*, *Math. 4.21.* was a poor Fisherman, and being in the Ship with his Father mending of his Net, *Jesus* came by and called him: *Mark 3.17.* He was put to death by *Agrippa*, who was also called *Herod*. *Act. 12. 2. Cooper.* who immediately left his Ship, his Father and all, and went after *Jesus*, and was one of his Apostles, and received with his Brother, the Name of *Boanerges*, which is to say, The Sons of Thunder. *James, a Tripper, or Deceiver. An heel, the sole of the foot, a foot-step.*

James, the less, was the Son of *Alpheus* and *Mary* (Sister to *Mary* the Lord's Mother.) And being Bishop of *Jerusalem*, he wrote to the *Jews* that were scattered abroad after the Persecution and death of *Stephen*, Instructing them with sundry Precepts how to order their Lives. *Math. 16. 3.* He suffered martyrdom in the vi. year of *Nero.*

Jannes, and **Jambres** were two false Sorcerers *2 Tim. 3. 8.* of *Egypt*, who in the time of *Moses* (with their enchantments) went about to put those miraculous wonders out of credence that *Moses* by the power of God did. And even as they withstood *Moses*, so do the Adversaries of the *Exod. 7. 11.* *Gospel*

Gospel at this day (and ever will) resist the truth, under a certain false pretence of godliness.

Gen. 9.
The Nations that came of his children. Of *Gomer* came the *Italians*. Of *Magog* the *Scythians*, and of them the *Turks*. Of *Madai* the *Medes*. Of *Javan*, the *Grecs*. Of *Tubal*, the *Spaniards*. Of *Mosoch*, the *Moscovites*, and of *Tiras*, the *Ibracians*. *Laquet*.

* *Mark 5. 22.*
* *Luk 8. 41.*

Japheth, was the youngest of *Noah*'s three Sons, who being informed of his Fathers unseemly lying asleep in his Tent, took a Garment, and bare it between him and *Shem* on their shoulders, and coming toward their Father (ashamed to look on his nakedness) turned their Faces backward, and so covered their Father's privities. For the which deed, *Noah* (having knowledge thereof) blessed them, saying to *Japheth* on this wise: God shall enlarge *Japheth*, and he shall dwell in the Tents of *Shem*, and *Canaan* shall be their servant.

Japheth, persuading, or enticing.

Jairus, was * one of the Rulers of the Synagogue among the *Jews*, whose Daughter of the Age of twelve years, lay sick and at the point of death. And hearing of the fame of *Jesus*, he went and fell down at his feet, beseeching him that he would come home to his house, & lay his hand upon his Daughter, that by the touching thereof, she might be safe, and live. And while there was an occasion given, whereby to strengthen the unperfect faith of the Ruler, and that by the example of a Woman diseased with an issue of blood xii. years, there came certain Messengers from the Ruler's House, which said unto Him that his Daughter was dead; wherefore it should not need to trouble the Master any further. Then *Jesus* perceiving the Ruler to be as a Man in despair, said unto him: Be not afraid, for although thy Daughter be dead indeed, only believe, and thy Daughter shall live. And so *Jesus* went home to the Ruler's house, and raised up his Daughter from death to life. *Jairus, Lightning, or being lightned.*

Gen. 5. 15, &c.

Jared, was the Son of *Mabaleel*, who lived an hundred

hundred sixty and two years, and then begat *Henoch*, and lived after that eight hundred years, and begat Sons and Daughters. And when he had lived in all, nine hundred, sixty and two years, he dyed. Jared, Commanding, or descending.

Jason, was a wicked Man, and so desirous of honour, ^{2 Mac. 4. cap.} that he wrought his own Brother *Onias* out of the High Priest's office: promising *Antiochus* the King to give him for the same, three hundred and three-score Talents of Silver, and of another rent four-score. And also if the King would license him to set up a place for exercise, and a place for the youth, and to name them of *Jerusalem* *Antiochians*, he promised an hundred and fifty Talents. And when these things were granted to *Jason*, and that he had got the superiority, he began immediately to draw his Kinsmen to the customes of the Heathen, abolishing the Laws and Priviledges of the *Jews*, he brought in new statutes, contrary to the Law of God: So that thiorow the exceeding wickedness of this ungodly man *Jason*, the People had a great desire to follow the manners of the Gentiles. The Priests also had no delight in serving the Lord, but in casting the stone, and such wanton sports. Now after three years, when *Jason* should pay the King his money, which he had promised for his Brother's office, he sent it by one whom he most trusted, called *Menelaus*, who gat the office from *Jason* (as appeareth more plainly in his story.) Then *Jason* being thus deceived by *Menelaus*, was fain to flee into the Land of the *Ammonites*, remaining there till he might spy a time to be revenged. And when he heard the rumour that went abroad of *Antiochus* death, he gat him a Band of Men to the number of a Thousand or more, and came suddenly upon the City, killing and slaying his own Citizens without mercy, regarding neither Kin nor Friend. But nevertheless, when he could

could not speed of his purpose, he fled into the Land of the *Ammonites* again. Where in the end it came to this point, that he was accused to *Aretæ* King of the *Arabians*, and so abhorred of all Men, that he was pursued from City to City, and driven into *Egypt*. And going from thence to the *Lacedemonians*, thinking by reason of Kinred to have had some succour of them, he was not regarded, but suffered to perish in a strange Land, no Man mourning for him, nor putting him into his Grave. Jason, *He that maketh whole: a Physician.*

Jecksan, look Jocsan.

*2 King. 23.
31. Sc.*

Jehoahaz, the Son of *Josias*, was xxiii. years old when he began to reign over *Juda*, and had not reigned three Moneths before *Pharaoh Necho*, King of *Egypt* came and put him down, and set up his Brother in his stead. And put the Land to a tribute of an hundred Talents of Silver, and one of Gold, and carried *Jehoahaz* away into *Egypt* where he dyed. *Jehoahaz, The possession of the Lord.*

*2 King. 22. 36.
24. 1. Sc.*

Jehoakim, the Son of *Josias*, was xxv. years of age when he began to reign over *Juda*, and did that which was evil in the sight of the Lord. His name was changed from *Eliakim* to *Jehoakim* by *Pharaoh Necho*, King of *Egypt*, which came and deposed his Brother *Jehoahaz*, and made him King in his stead, and taxed the Land, as before is said in *Jehoahaz*. For the payment of which money, *Jehoakim* taxed the Land, and levied of every Man according to his ability, and paid the money to *Pharaoh*. After this came *Nabuchodonosor* King of *Babylon*, and besieged *Jerusalem*, to whom *Jehoakim* yielded, and served *Nabuchodonosor* three years, and then rebelled against him, into whose hand the Lord delivered him, so that the King of *Babylon*

This King dyed in the way, as they led him Prisoner into *Babylon*.
Read *Fe-
remy 22. 18.*

bylon
ried h
bylon.
Kisj

* **J**
the ag
did ev
him. H
of Bab
his Fa
Name
jachin
xxviii
meroda
Father
livered
Prince
the da
Lord.

J
over
Son of
in the
which
hands
Syria,
them
dust :
self, a
pity an
red his
him so
ten C
xvii. y

Babylon took him, and bound him in two Chains, and carried him and all the Vessels of the Lord's house into Babylon. This King reigned xi. years. *Jehojakim, the Rising, or avenging of the Lord.*

* **Jehoachin**, was the Son of *Jehojakim*, who at ^{2 King. 24.} the age of xviii. years, began to reign over *Juda*, and ^{6, &c.} did evil in the sight of the Lord as his Fathers before him. He had not reigned three moneths ere that the King of Babylon came and deposed him, making *Mattaniah* his Fathers Brother King in his stead, changing his Name from *Mattaniah* to *Zedekiah*, and carried *Jehoachin* away into Babylon, where he remained in Prison xxxviii. years after, even until the coming of *Evilmerodach* King of Babylon, after *Nabuchodonosor* his Father, who had such a mind to *Jehoachin*, that he delivered him out of Prison, and exalted him above all the Princes in Babylon, and fed him at his own Table all the days of his life. *Jehoachin, the Resurrection of the Lord.*

* **Jehoahaz**, the Son of *Jebe*, began his Reign ^{2 King. 13.} over *Israel* in the xxiii. year of the Reign of *Joash* the Son of *Abaziah* King of *Juda*, and walked so wickedly in the sins of *Jeroboam* (by worshipping the Calves which he had erected) that God delivered him into the hands of *HaZael*, and his Son *Benhadad*, Kings of *Syria*, which destroyed the People of *Israel*, and vexed them so sore, that they made the *Israelites* like threshed dust: yet nevertheless, when *Jehoahaz* humbled himself, and besought the Lord, he heard him, and had such pity and compassion on the misery of *Israel*, that he delivered him out of the *Syrians* subjection, which had brought him so low, that they had left him but fifty Horsemen, ten Chariots, and ten thousand Footmen. He reigned xvi. years, and then dyed, and was buried in *Sama-*

* He is called
also *Jeconias*
as, Matth. 1. 11.

ria, leaving behind him his Son *Joash* to Reign in his stead. *Jehoahaz*, Apprehending, possessing, or seeing.

2 King. 11.

Jehoada, was the High-Priest in the days of *Aha^ziah* King of *Juda*, whose Daughter he married, named *Jehosheba*. He preserved *Joash* the youngest Son of *Aha^ziah* his Father-in-law six Years in the Lord's House, and in the seventh Year he brought him forth, and proclaimed him King. And (being his Governor and Protector) trained him up in all godliness and virtue. So that so long as *Jehoada* lived, the King walked in all the ways of the Lord, from the which he swerved after the death of this good Priest *Jehoada*. Who lived 130. Years, and (for his faithfulness towards God and his People) was most honourably buried in the City of *David* among the Kings. *Jehoada*, the Knowledge of the Lord.

2 King. 11. 21.

2 Chron. 22.

Jehosheba, was the Daughter of *Aha^ziah* King of *Juda*, and Wife to *Jehoada* the High-Priest of the Jews. And when *Athalia* her Grandmother went about to destroy the King's seed, she stole away *Joash* her youngest Brother from among the King's Sons, and hid both him and his Nurse, in her own Chamber (with her Husband's consent) the space of six years, and so preserved him that he perished not, with the rest of her Brethren. *Jehosheba*, the fulness of the Lord.

2 King. 9.

Je^hu, the Son of *Nimshi* was anointed King over *Israel* by *Elisens* the Prophet, for to destroy the House of *Ahab* his Master: And being commanded to go about it with speed, he began first with *Joram* which lay at *Je^zreel* to be healed of his wounds, which the Syrians had given him. And as *Je^hu* was coming thitherward, the Watchman espying a company coming toward the City, told the King, who then sent out an Horseman to meet

meet them, and to know whether they came peaceably or no. And when the Messenger came to *Je-hu*, he said: The King would know whether it be Peace or no? What hast thou to do with Peace (quoth *Je-hu*) turn thee behind me: and so the Messenger turned behind *Je-hu*, and went back no more, and likewise the second. Then the Watchman told the King that he thought by the driving of the Chariot, it should be *Je-hu* that was coming, for he driveth (quoth he) furiously. The King hearing that, made him ready to War, and took *Aha-zia-h* King of *Juda* with him, and went toward *Je-hu*, and met him in the portion of *Naboth*, saying: Is it peace *Je-hu* or no? What peace should it be (quoth he) so long as the whoredomes of thy Mother *Je-zebel*, and her witchcrafts are so great? and so in the Battel, *Je-hu* shot *Yoram* to the heart with an arrow, and killed him. And fell upon *Aha-zia-h* and slew him also. And so proceeding forth to *Je-zreel*, he came thither and found *Je-zebel* looking out at a Window. And as he demanded of the company about her, who was on his side, and would (for his sake) cast her down, two or three of her Chamberlains threw her out at the Window, and brake her Neck; notwithstanding, because she was a King's Daughter, he caused her to be buried. Then he sent his Letters to *Samaria*, commanding those which had the governance of *Ahab*'s seventy Sons, to kill them all, and to bring their heads on the next morrow to *Je-zreel*. And when they (for fear) had fulfilled his commandment, and brought their heads to him, *Je-hu* fell upon the Murtherers, and slew them also. And in the way to *Samaria*, he slew the Brethren of *Aha-zia-h* (even forty and two) which were going to visit *Ahab*'s Sons. Finally, he trained all the Priests of *Baal* into the Temple of *Baal*, and there slew them every one, & converted the Temple to a Jakes house. And now when *Je-hu* had left neither Priest, Kinsman, nor any that favoured *Ahab* alive, the Lord (for his well doing)

There was a Prophet also called *Je-hu*, the Son of *Hannan*, which prophesied of the destruction of *Baal-ja* King of *Isræl* and his Posterity. Read 1 King. 16. 1, &c. 10. cap.

doing) made him this promise, that his seed should sit on the seat of *Israel*, until the fourth Generation. But notwithstanding that *Jehu* had thus severely punished the Vice of Idolatry in *Ahab's* Posterity, yet he himself committed the same in worshipping the Golden Calves, and caused *Israel* to sin, as others before him had done. He reigned xxviii. years. *Jehu, He himself, or that which is.*

Judg. 11. cap.

Jephthah, was the Son of *Gilead*, base born, whose Brethren (which were legitimate) thrust him out of their company, and so hated him, that they would not suffer him to remain among them: wherefore *Jephthah* departed and fled into the Land of *Tob*: where resorted unto him all naughty and light persons. Now in the mean time that *Jephthah* was thus a stranger from his Brethren, the *Ammonites* made sore War against the *Israelites*, so that they were in great jeopardy and fear to be overcome of them. Then the Elders of *Gilead* considering *Jephthah* to be a strong and a valiant Man, went to *Tob* where he lay, to intreat him to be their Captain against the *Ammonites*. How cometh this (quoth *Jephthah*) that ye come to me in the time of your trouble: did ye not hate me, and * expel me out of my Father's house? Therefore (said they) are we turned to thee, that thou mayest go with us, and be our head and Ruler. But will ye promise now (quoth *Jephthah*) that when the Lord shall deliver the *ammonites* into my hand, ye will make me then your Head and Governour? They said yea. And so he went with the Elders, who brought him to *Mizpah*, and being there made and confirmed their Head and Ruler, he sent his Messengers to the King of *Ammon*, demanding what cause he had to strive with *Israel*: who answered, and said: Because they took away my Country, when they came from *Egypt*, which if they will now restore again, I will cease from War.

* Often times those things which men reject, God chooseth to do greater enterpris-
es by.

War.
rael to
Egypt,
red Se
King
thoro
them
his La
selves
so. L
Land
expell
lac K
fight
(and
cover
to W
there
when
his w
before
if he
thing
again
unto
the
the
his c
came
Jeph
a con
said
and
ned
who
to t

War. Then *Jephthah* sent him word again, that *Isra*
el took not his Land from him, but coming from
Egypt, and passing through the Wilderness, even to the
red Sea, they remained at *Cadesb*; and sent to *Sebon*
King of the *Amorites*, to suffer them quietly to pa's
thorow his Country: And because he would not shew
them this kindness, the Lord delivered both him and
his Land into their hands, and shall they disposses themselves
of that which the Lord hath given them? Nay not
so. Look what People *Chemosh* thy God driveth out, that
Land posses thou & whatsoever Nation the Lord our God
expelleth, that will we enjoy. Art thou better than *Ba*
lac King of *Moab*? did he not strive with *Isra**el*, and
fight against them all the while they lay in *Heshbon*
(and thereabout) 300. years: and why didst thou not re
cover thy Land in all that space? Thou doft me wrong
to War against me, for I have not offended thee, and
therefore the Lord be Judge between thee and me. But
when *Jephthah* perceived the *Ammonites* not to regard
his words, he prepared his Army to fet upon them. And
before his going, made this Vow unto the Lord: That
if he did deliver the *Ammonites* into his hand, the first
thing that met H.m out of his Doors at his return home
again, should be the Lords, and he would offer it up
unto him for a burnt-offering. And when he had subdued
the *Ammonites*, and was coming homeward to his house,
the first thing that met him out at his Doors, was
his own Daughter, who for joy of her Father's Victory,
came to meet him with Timbrels and Dances. Then
Jephthah seeing his only Child come toward him with
a company of Women after her, he rent his Cloaths and
said: Alas my Daughter, thou hast brought me low,
and art one of them that do trouble me, for I have ope
ned my mouth unto the Lord, and cannot go back. To
whom she said: Oh my Father, if thou hast promised
to the Lord, then (forasmuch as the Lord hath avenged
thee,

thee, and given thee victory over thine enemies) do with me according to thy promise. But yet, this one thing I shall desire of thee, to spare me for two Moneths, that I may go down to the Mountains, and there (with my fellows) * bewail my Virginity. Which done, she returned to her Father, who did with her according as he had vowed unto the Lord. After this, the *Ephraimites* fell at defiance with *Jeptah*, because he had not called them to take his part against the *Ammonites*: and for this matter was a Field pitched between them and the *Gileadites*, and a great Battail fought, in the which, the *Ephraimites* were put to flight, and seeking to have escaped over *Jordan*, the *Gileadites* had prevented them, and stopped the passage, that no *Ephraimite* should escape that way. And to know who was an *Ephraimite*, and who was not, the *Gileadites* used this policy: if any pressed to go over the Water, they would bid him say * *Schibboleth*, and as many as could not say *Schibboleth*, they slew him, for by that they knew he was an *Ephraimite*, for the *Ephraimites* could not sound nor say *Schibboleth*, but *Sibboleth*. And so were slain of the *Ephraimites* that Day, two and twenty thousand. *Jeptah* ruled *Israel* vi. years, and dyed. *Jeptah, Opening.*

Jer. 1. 1.

Epiphanius writeth, that this Prophet *Jeremy* was slain of his People at a City in *Egypt*, called *Taph-*
ne.

Jeremy, was the Son of *Hilkiah*, whom some think to be he, that found out the Book of the Law, and gave it to *Josiah*. He was born in a City called *Anathoth*, in the Country of *Eenjamin*, and (by the commandment of God) began very young to prophesie, that is, in the xiii. year of *Josias*, and continued xviii. years under the said King, and three moneths under *Jehoahaz*, and under *Jehojakim* xi. years, and three moneths under *Jehoachin*, and under *Zedekiah* xi. years, unto the time they were carried away into *Babylon*. So that the time amounteth to above forty years, beside the time that he prophesied after the Captivity. This story is drawn out

out of the Geneva Bible, in the Argument before the Book of *Jeremy the Prophet*. *Jeremy, the Majesty, or highness of the Lord.*

Jerubbaal, is a Name which was given to *Gedeon* ^{1 King. 11. 26, &c.} *Judg. 6. 32.* the Son of *Joash*, after he had broken down the Altar of *Baal*, and cut down all the Grove about it. *Jerubbaal, That which resisteth an Idol, a destroyer of Idols.* Read *Gedeon.*

Jeroboam, was the Son of * *Nebat*, and of the Tribe of *Ephraim*, who being nourished and brought up of *Zervah* his Mother in her Widowhood, after the death of his Father, became King *Solomon's Servant*, and was made Overseer of *Solomon's Works* for the Tribe of *Ephraim* and *Manasses*. And on a time as he walked abroad in the Field alone, the Prophet *Abijah* came to him and said, that after the death of *Solomon*, he should Reign and be King over Ten Tribes of *Israel*; which words of the Prophet did so animate *Jeroboam*, that he began to murmur against King *Solomon* his Master, who (therefore) sought to kill him, but *Jeroboam* fled into *Egypt*, where he remained with *Shisbak* King of that Country, until the death of *Solomon*. Then (being sent for) he returned home again, and had so much favour of the People, that they all forsook *Rehoboam* (save the Tribe of *Juda* and *Benjamin*) and made *Jeroboam* their King. Who being surely established in his Kingdom, began to think thus in his heart: If this People go up, and do sacrifice in the house of the Lord at *Jerusalem*, as they were wont to do, then shall their hearts turn to *Rehoboam*, and seek to kill me. Wherefore he (by the advice of his Counsel) made two golden Calves, and set the one up at *Dan*, and the other at *Bethel*, persuading the People that they were the Gods which brought them out of *Egypt*, and therefore they should not need

* Some say that *Nebat* and *Skinei*, whom *Solomon* put to death, were one person: of whose death *Zervah* the Mother of *Jeroboam*, put him oft in remembrance.

12. cap.

13. cap.

need any more to go up to *Jerusalem*, and worship so far off, but should do it nearer hand, and with less travail and pain. And when he perceived the People to incline to his purpose, he made a Temple to build Hill Altars therein for Idolatry, and placed a sort of ignorant Ministers (which were not of the Sons of *Levy*) in *Dan* and *Bethel*, to train up the People in worshipping of these Calves. And the more to stir up the Peoples devotion, he commanded a solemn offering to be made in the honor of these Calves, the xv. day of the eighth Moneth, and the same yearly to be observed in remembrance of this new kind of Idolatry: which in continuance was so rooted in *Israel*, that it could never be clean extinguished, till it had brought all *Israel* to utter destruction. Now as the King was standing beside the Altar at *Bethel* doing of sacrifice, there came a Man of God, which cryed out against the Altar, saying: O Altar, Altar, Thus saith the Lord: Behold, a Child shall be born unto the house of *David* (*Josiah* by name) and upon thee shall he offer the Priests of the Hill Altars that burn Incense upon thee, and they shall burn Mens bones upon thee. And this is the token that the Lord hath spoken it: Behold, the Altar shall rent, and the ashes that are upon it, shall fall out. The King was so angry with this, that he stretched out his hand against the Prophet, commanding to lay hands on him, and by and by the Kings hand was dried up, so that he could not pull it to him again, the Altar clave asunder, and the ashes fell out, as the Man of God had spoken. The King seeing now God's judgment fallen upon him, humbled himself to the Prophet, by whose intercession to God his hand was restored again. Great and continual War was between this King and *Rehoboam* King of *Juda*, but this ever prevailed, till *Abijah* the Son of *Rehoboam* reigned, and then he lost as much honour and more than he wan before. He reigned two and twenty years,

years, and dyed, leaving *Nadab* his Son to succeed him. Read more of this King, in the story of *Abijah*, King of *Juda*, and in the story of *Abijah* the Prophet, and of *Baasha* King of *Israel*.

Jeroboam, the Son of *Joash* King of *Israel*, began ^{1 King. 14. 23.} his Reign in the xv. year of *Amaziah* King of *Juda*, and worshipped the Golden Calves which *Jeroboam* the Son of *Nebat* had set up, as others did before him. He was a great Warrier and victorious. He restored the Coasts of *Israel* from the entring of *Hemath* unto the Sea of the Wildernes (according to *Jonas* Prophecie) And was stirred up of the Lord to help *Israel* (being exceedingly afflicted) out of all their trouble. He reigned xli. years, and dyed, leaving *Zacharias* his Son to succeed him. *Jeroboam, Increasing the People.*

Jezabel, the Daughter of *Ethbaal* King of the ^{1 King. 16. 31.} ^{19. 2.} ^{21. 17.} ^{2 King. 9. 30.} Sidonians, was a wicked Woman. She enticed and pricked forward *Ahab* her Husband to all kind of Idolatry, she flew the Prophets of the Lord, and persecuted *Elijah*. She caused *Naboth* to be stoned to death, that her Husband might enjoy his Vineyard. Finally, as she lay at *Jezreel*, and hearing of *Jehu* his coming, she trimmed herself in gorgeous attire, and lay looking out at a Window, and as he came in at the Gate, she said unto him: Had *Zimri* peace which flew his Master? As who should say: Can a Traytor, or any that riseth against his Superior have good success? But forasmuch as this was even God's determination that she should be destroyed, she was cast out at the Window with such violence, that she was dashed all to pieces, and so betrampled and trodden with the feet of Horses, that when they came to take her up to be buried, they found no more of her, save the Scull, the Feet, and the Palms of her Hands. And then was the Prophecie of *Elijah* fulfilled, which said: In the Field of *Jezreel*

Fesreel shall Dogs eat the flesh of Jezebel, and the Carracks of Jezebel shall lye as dung upon the Earth, so that none shall lay, this is Jezebel. Jezebel, an Island, or an habitation.

Luk. 2. cap.

5. cap.

Matth. 26. 14.

28. 6.

Act. 1. 9.

Jesus, the Son of God was born of the Virgin *Mary* in *Bethlehem*, a City of *Juda*, (in the year after the Creation of the World 3962. *Lanquet.*) whose birth immediately was honored by the glorification of Angels, the agnition of Shepheards, the veneration of the wife-men, and the Prophecies of holy *Simeon* and *Anna*. And at the age of xii. years, was had in admiration among the Doctors in the Temple at *Jerusalem*, where his Parents found him, and brought him to *Nazareth*; but what he did from that time forth till he came to the age of thirty years, the Evangelists make no mention. He was then Baptised of *John* in *Jordan*. And to witness that he was the very *Messias* sent of God, the Holy Ghost descended down from Heaven, in the likeness of a Dove, and lighted upon him, and also the voice of the Father was heard from Heaven, saying: This is my beloved Son in whom I am well pleased, hear Him. And after he had finished the Legacy of his Father and opened the Doctrine of eternal life to the People, and confirmed the same with Miracles, he was at the age of xxxiii. years (or thereabout) betrayed of his own Disciple *Judas*, and by the *Jews* his own peculiar People, most cruelly put to death, at what time of his Passion was a great Earthquake, and at six a Clock of the Day, such a terrible Eclipse of the Sun, that (for Darknes) it seemed to be very Night. The third day he arose again from Death to Life, In token he conquered Sin, Death and Satan. And on the fortieth day (to declare himself to be a mighty and a puissant Conqueror) he ascended into Heaven, where he sitteth at the right hand of the Father. And the fiftieth day (according to his promise) he sent

down

down
lead
of the
the
aftertive
got
jesu
Sira
in o
wildand
ting
to t
did
therof t
to M
mig
he h
the I
Sea,
him
befo
The
pain
Nig
to th
Peop

down the true Comforter the Holy Ghost, which should lead the Apostles into all truth. At the end and last day of the World, he shall come again with glory, to judge the quick and the dead. He suffered his Passion in the year after the Creation of the World 3994. or thereabout.

Jesus, a Saviour.

Jesus, the Son of *sirach*, being among the Captives in *Egypt*, in the time of King *Ptolemy Euergetes*, got liberty to read and write many good things, which *jesus* his Grandfather had gathered and left them with *Sirach* his Son, which things this *jesus* took and put in order in a Book, which is called *Ecclesiasticus*, or the wisdom of *jesus* the Son of *Sirach*.

Jesus, otherwise called *Justus*, was a Jew born, *Col. 4. 11.* and one of *Paul's* Workfellows in preaching and setting forth the Kingdom of God, whom he commanded to the *Colossians*, desiring them, that if he or any such did come unto them, they should receive and entreat them with all gentleness.

Jethro, the Priest of *Midian* had seven Daughters, *Exod. 4. 18.* of the which one was called *Zipporah*, whom he married *18. cap.* to *Moses*. And when that *Jethro* had heard of all the mighty deeds which God had done for *Moses*, and how he had delivered the Children of *Israel* out of *Egypt* from the Bondage of *Pharaoh*, and brought them thorow the red Sea, he met *Moses* in the Wilderness, and brought to him his Wife and two Children (which he had sent back before) at whose coming, *Moses* was exceeding glad. Then as *Jethro* abode with *Moses* and saw the great pains he took in judging the People from Morning to Night, he said unto him: What is this that thou dost unto the People? Why sittest thou thy self alone, and all the People stand about thee from morning unto even? When

the People (quoth *Moses*) have any matter, they come unto me, and I judge between one and another, and declare unto them the Statutes and Laws of God. Thou dost not well (quoth *Jethro*) for thou both weariest thy self, and the People that is with thee: The thing is of more weight, than thou art able to perform alone. Therefore hear my counsel, and God shall prosper thee. Be thou for the People to God-ward, and report the causes to him: Admonish them of the ordinances and laws, and shew them the way wherein they must walk, and the work that they must do. Moreover, seek out among the People men of courage, and such as fear God, true dealing men, hating covetousness, and appoint them to be Rulers over thoulands, over hundreds, over fifties, and over tens. And let them judge the people at all seasons, and every great matter let them bring it to thee, but all small causes, let them judge themselves, and so shall it be easier for thee, when they shall bear the burthen with thee: If thou shalt do this thing (and God so command thee) thou shalt be able to endure, and all the People shall go quietly to their place. *Jethro, Excellent, or remaining, or searching forth, or a little cord.*

2 Sam. 2. cap.

3. 27, 28. &c.

38. 15.

Joab, was the Son of *Zerubbabel* David's Sister (and the chief Captain of all *David's Host*.) In the first Battel he made against *Abner* (King *Saul's Captain*) he was the Victor, and put *Abner* to flight, and of malice afterward, by treason slew him, for the which deed, *David* was sore offended, that he besought God to avenge it on *Joab*, and that his House and Posterity might always be plagued with the bloody-flux, leprosie, feeblenes of Body, the Sword, or Famine, for the death of *Abner*. *Joab* also was the death of *Absalom*, and slew him as he hanged by the hair of his head, upon the bough of a tree: And when it was told him of the great lamentation the King made for *Absalom* his Son, he went unto him and

said:

vants, of all the and Co-
left the thou re-
fore I we had
well. fortable
except
thee the
the evi-
persec
against
way a-
he fol-
bel, w-
man) destr-
devou-
peace
about
the So-
and a-
Wall
David
stead,
which
his p-
he he-
fled t-
would
of the
Then
sh to

aid: Thou hast this day shamed the faces of all thy servants, which this day have saved thy life, and the lives of all thy Sons and Daughters, and the lives of thy Wives and Concubines, in that thou lovest thine enemies and hatest thy friends: For thou hast declared this day, that thou regardest neither thy Princes nor servants: Therefore I do perceive, that if *Abasalom* had lived, and all we had been slain this day, that then it had pleased thee well. Now therefore up, and come out and speak comfortably unto thy servants, for I swear by the Lord, except thou come out, there will not tarry one Man with thee this Night, and that will be worse unto thee, than all the evil that fell on thee from thy youth hitherto. Also in persecuting of *Sheba* (which had made a new insurrection against *David*) he met *Amisa* his Aunts Son by the way and * slew him, and leaving him dead on the ground, he followed *Sheba*, and besieged him in a City called *Abel*, where the Governess of the City, (being a wise Woman) cried unto *Joab*, demanding why he went about to destroy that City which was a Mother of *Israel*, and to devour the Inheritance of the Lord, before he had offered peace: To whom he answered, saying: That he went about no such matter, but I come (quoth he) for *Sheba* the Son of *Bichri*, deliver me him, and I will be gone, and as soon as the head of *Sheba* was thrown over the Wall to *Joab*, he departed. Finally, after the death of *David* (who had ordained *Solomon* to Reign in his stead) *Joab* took part with *Adonijah*, *Solomon's* Brother which usurped the Kingdom, and went about with all his power to stablish him in *David's* seat. But when he heard *Solomon* proclaimed by *David's* authority, he fled to the Tabernacle of the Lord, out of which he would not depart, but (catching hold on the * corners of the Altar) said he would even in that place dye. Then *Solomon* (hearing thereof) commanded *Benai-ab* to go and kill him even there, for the bloud of *Ab-*

* *Lyra* sup-
poseth that
Joab slew *A-
misa* of envy,
because *Da-
vid* had made
an oath (in
the Chapter
before) that
Amisa should
be his Cap-
tain in *Jo-
ab's* stead.

* The hol-
iness of the
place ought
not to save
the wilful
murherer,
Exod. 21. 14.

ner and *Amasa*, which he had shed causlesly. And so was *Joab* slain in the Tabernacle, and carried out and buried in his own House in the Wildernes. *Joab*, *willing*, or *voluntary*.

Luk. 8. 3.
24. 10.

Joanna, the Wife of *Chuza* Herod's Steward, was a godly Woman, and ministred unto Christ of her substance, while he lived. And after he had suffered his Passion, she went with other Women to seek him at his Sepulchre. And being told by the Angels that he was not there, returned to the Apostles to bring them tidings of his Resurrection, which seemed to them but feigned things, and therefore believed them not. *Joanna*, the *grace of the Lord*, or the *Lord's gift*, or the *Lord's mercy*.

2. King. 11.
Q. 12. cap.

2. Chron. 24.

Joash, the youngest Son of *Ahabiah* King of *Ju-
da*, was stollen away from the hands of *Athaliah*, his Grandmother, by his Sister *Jebojsbeba* Wife to *Jebojadah* the High-Priest, and hid in the Lords house, and brought up in the Chamber where the Priests and Levites lay, the space of six years, and in the seventh year, *Jebojadah* brought him forth, and proclaimed him King, who in all things sought the Lord, so long as *Jebojadah* lived. He repaired the Temple. He slew *Mattan* the Priest of *Baal*, and brake down his Altars, with many other good things. But after the death of *Jebojadah*, he fell so far from God, that no admonition of the Prophets (which were daily sent him) could turn him. And last of all, when *Zacharia* the Son of *Jebojadah* came unto him to call him again unto the Lord, he (notwithstanding the great kindness and faithfulness of *Jebojadah* his Father before him) caused *Zacharia* to be put to death, for the which cause, the Lord stirred up the *Syrians* against him, which slew a great number of his People, and in the end his own Servants conspired against him (for his ingratitude) and slew him upon his own Bed,

Bed,
in th
ash,

Israe
evil
of J
the
read
phet
This
his

of
seve
wit
Car
gre
pal
so c
had
in t
offe
was
tan
of t
the
van
wit
me
eld
on
I o
aga

Bed, after he had reigned forty years, and buried him in the City of *David*, but not among the Kings. *Joash, the Lord's fire, or the Lord's oblation.*

Joash, the Son of *Jehoahaz* began his Reign over ^{2 King. 13.} *Israel* in the xxxvii. year of *Joash* King of *Juda*, and did ^{9, 10. &c.} evil in the sight of the Lord, grieving him with the sins of *Jeroboam* the Son of *Nebat*. Of the great Victory ^{2 Chron. 25.} the Lord gave *Joash* against *Amasiah* King of *Juda*, ^{17, 18. &c.} read his story: And how he visited *Elizens* the Prophet in his sickness, read the last end of his story also. This King reigned xvi. years, and dyed, leaving *Jeroboam* his Son to take his place.

Job, was a perfect just Man dwelling in the Land of *Hus*, and one that feared God, who gave unto him ^{Job 1. cap.} seven Sons and three Daughters, and also endued him with great riches. His substance was 7000. sheep, 3000. Camels, 500. yoke of Oxen, 500. she-Camels, and a very great Household. So that he was one of the most principal Men among all them of the East Country. He was so careful over his Sons, left in their banqueting they had committed some offence, or been unthankful to God in their hearts, that he daily would sanctifie them, and offer for every one a burnt-offering unto the Lord; he was a Man also replenished with such patience, that *Satan* with all his temptations could not move him out of the same, for when word was brought him how that the *Sabeans* had taken away his Oxen, and slain his Servants, and that the Lord had consumed all his Sheep with fire, and that the *Chaldees* had taken away his Camels, and how that all his Children were slain in their eldest Brother's house, which the wind blew down upon them, he made no more a-do but said: Naked came I out of my Mothers Womb, and naked shall I return again: The Lord gave, and the Lord hath taken away.

2. cap.

Job 42.

away, even as it hath pleased the Lord, so is it come to pass, blessed be the name of the Lord. Also when *Satan* (by the permission of God) had plagued *Job* with extreme sores, even from the sole of the Foot to the crown of his Head, so that he sat upon the ground in dust and ashes, scraping off the filth of his sores with a Potsherd: and being also inwardly afflicted with the sharp temptation of his Wife, which tempted him to blaspheme God, he took all in good part, reproving his Wife for her foolish talking: for shall we (quoth he) receive good at the hand of God, and not receive evil? not so, I am as well content to suffer this adversity sent of the Lord, as I was to receive the prosperity he gave me before: And so *Job* continued in his uprightness, and was (at the last) restored to as many Children as he had before, and to double riches. He lived an hundred and forty years, and saw his Childrens children to the fourth generation before he dyed. *Job, Sorrowful, or hated.*

Exod. 6. 20.
Num. 26. 59.

* She was *Amram's* Father's Sister, which kind of marriage was after in the Law forbidden, *Levit. 18.*

|| *Gen. 25. 2.*

1 *Chron. 1. 32.*

* *Joel 1, 2, & 3. cap.*

Jochebed, was the Daughter of *Levy*, and * born in *Egypt*. Her Husband's name was *Amram*, to whom she bare three Children, *Aaron, Moses*, and a Daughter called *Miriam*. *Jochebed, Glorious.*

Jokshan, was the Son || of *Abraham*, begotten of his Wife *Keturah*: his two Children were called, the one *sheba*, and the other *Dedan*. *Jokshan, Hardness, or Offence.*

Joel, the Son of *Phatuel*, was * an holy Prophet, and prophesied against the *Jews*, exhorting the Priests to prayer and fasting, for the misery that was coming at hand. And giving them warning of the coming and cruelty of their enemies, moved them to turn and convert. And last of all, he setteth out the Judgment of God against the enemies of his People. *Joel, willing, or beginning.*

Johanan,

Johanan, the Son of *Kareah* Prophesied to *Gedaliah* (whom *Nabuchodonosor* King of *Babylon* had made Governor over the People that he left at *Jerusalem*) that *Ishmael* the Son of *Nethaniah* (by the procurement of *Baalus* King of the *Ammonites*) should kill him, which came so to pass indeed, as ye shall read in the story of *Gedaliah*. After whose death, *Johanan* with the rest of the Captains over the *Jews*, persecuted *Ishmael*, and recovered from him all the People which he had carried away, and put *Ishmael* to flight. Then *Johanan* (fearing the *Chaldees*, because of the death of *Gedaliah*) consulted with the rest of the Captains, and agreed to convey themselves & all the People into *Egypt*, and asked counsel of *Jeremy* the Prophet (who had dwelt quietly in the Land under *Gedaliah*) whether it were best so to do or no? who made them answer, that if they went into *Egypt* they should perish, but if they tarried still in the Land, God would surely so defend them, that the *Chaldees* should not hurt them: yet they of a proud mind (despising the counsel of *Jeremy* and taking his words for lies) led the People away into *Egypt* to their utter destruction.

John Baptist, the Son of *Zachary*, was sanctified in the womb of *Elizabeth* his Mother, and ordained of God to be an abstainer, and to go before the Lord, in the spirit and power of *Elias*, to prepare his way and make ready a perfect People unto him thorow preaching the amendment of life, and baptizing in the water of repentance: And was a Man of so great perfection and holiness of life, that the People stood in a doubt whether that he were Christ or no. And being asked the question, denied plainly that he was not Christ, nor *Elias*, neither that Prophet whom they dreamed so much upon, but only the voice of a cryer in the Wilderness to make

Jer. 40. 13;

41. cap. 42. cap.

43. 5, 6, &c.

Luk. 1. cap.

Luk. 3. 3, 4. &c.

make streight the way of the Lord. For I do Baptise (faith *John*) in water only, but there is one now come among you who although he came after me, was before me, whose Shoo latches I am not worthy to unloose, and he it is that shall Baptise you with the Holy Ghost. *John* was a constant Man and lived austere. His Garment was course Cloth made of Camels hair. His Meat was Locusts and wild Honey. He was a Prophet, and (as Christ reporteth) more than a Prophet. For *John* prophesied Christ to be come; pointing him with his finger unto the People, saying: Behold the Lamb of God which taketh away the Sins of the World, whereas all the other Prophets did but prophesie of his coming long before he came. Finally, *John* using his liberty in rebuking Vice without any accepting of Persons, reproved King *Herod*, for keeping his Brother *Philip's* Wife, for the which he was cast into Prison, and soon after lost his Head. Read the story of *Herod* the Tetrarch, and of *Herodias*.

Mark. 4. 21.

John 13. 23.

19. 26. 21. 20.

John the Evangelist, was the Son of *Zebedee*, and Brother to *James*, and called from his Fisher-boat to be an Apostle of Christ, and was of all other most entirely beloved of *Jesus*, who commended his Mother unto him at the hour of his death. He wrote his Gospel against *Cerinthus* and other Hereticks, and chiefly against the *Ebionites*, which did affirm, that Christ was not before *Mary* whereby he was constrained to set forth the Divine Birth of Christ. In the time of the Emperor *Domitian*, he was exiled into an Isle called *Patmos*, where he wrote the *Revelation*, and after the death of *Domitian*, in the time of *Pertinax*, he returned to *Ephesus*, remaining there till the time of *Trajanus*, and did raise up and set in order, many Churches in *Asia*, and died three-score years after the death of Christ, and was buried at *Ephesus*.

John

John Mark: When *Paul* and *Barnabas* had ^{Act. 12. ult.} been at *Jerusalem* to distribute the Alms sent by the *Antiochians*, in their return they brought this Man *John* (surnamed *Mark*) with them to *Antioch*. And when the Holy Ghost had separated *Paul* and *Barnabas*, from the other Disciples, to the intent that they should go and spread abroad the Gospel among the Gentiles, and those that were far off, they took this *John* *Mark* with them to be their Minister and Companion, who bare them company from *Antioch* until they came to *Pamphilia*, ^{Act. 13. 5. &c;} and farther would he not go, but left them there, and returned to *Jerusalem* again, notwithstanding the Apostles went forth and fulfilled their office. And when it came in their minds to go and visit these places again, wherein they had sowed the Word of God, *Barnabas* gave counsel to take *John* with them which had been their Minister before, to whose mind *Paul* would not consent, forasmuch as *John* (of his own accord) had forsaken them at *Pamphilia*, before they had finished their work. And so reasoning and disputing about this matter, the contention was so sharp between these two Holy-men, that the one forsook the others company. And so *Barnabas* taking *John Mark* with him, sailed into *Cyprus*.

Jonadab, was the Son of *Shimeah*, *David*'s Brother, ^{2 Sam. 13. 3.} and a very subtil Man. He loved *Amnon* his Uncle *David*'s Son, above the rest of all his Brethren. Of the counsel he gave to *Amnon*, concerning his Sister *Thamar*, Read the story of *Amnon*. *Jonadab*, *Voluntary*, or *Willing*.

Jonas, the Son of *Amittai* was an holy Prophet, ^{Jonas 1. cap.} commanded of God to go to *Niniveh* (that great City) ^{2 King. 14. 25.} to tell the People of their wickedness, who * notwithstanding ^{* The Mo-} ^{ther of this} *ding*,

Prophet, was the poor Widow of *Sarepta*, whose Meal and Oil *Elias* encreased, and restored her Son from death to life again.

ding perswaded himself by his own reason, that he should nothing profit there, seeing he had so long Prophesied among his own Country-men (the Jews) and done no good at all: Wherefore he (minding to flye to *Tarsus*) got him to *Joppa*, where he found a Ship ready, payed his fare and went with them. And being on the Sea, a tempest rose so vehemently, that the Mariners were sore afraid, crying every Man unto his God, and to lighten the Ship, they cast all the Wares into the Sea, which nothing availed. Then went the Master of the Ship down under the hatches, and finding *Jonas* fast asleep, awoke him, saying: O thou sleeper, what meanest thou, arise and call upon thy God, that we perish not. And when no remedy could be had, they agreed to cast Lots, that thereby they might know for whose cause they were troubled, and so doing, the Lot fell on *Jonas*: They seeing that, said: Tell us for whose cause we are thus troubled? And what thine occupation is? And what thou art? And whence thou comest, and whither thou goest? And what Country-man thou art, & of what Nation? I am (said *Jonas*) an *Hebrew* born, and fear the Lord God of Heaven, which made both the Sea and dry Land, and am fled from his presence. And when they heard that, they were more afraid than before, and said: what shall we do unto thee, that the Sea may cease from troubling of us? Take me (quoth *Jonas*) and cast me into the Sea, and ye shall have rest, for I wot it is for my sake, that this evil is come upon you: Nevertheless, the Men (being loth to commit such a deed) assayed with rowing to bring the Ship to Land. And when they saw the Sea so troublous against them, that it would not be, they cryed unto the Lord and said: O Lord, let us not perish for this Man's death, neither lay thou innocent blood unto our charge: For thou, O Lord, hast done even as thy pleasure was. And so they took *Jonas* and cast him into the Sea, which incontinent was calm and still. And a

certain

certain great Fish (prepared of the Lord) received *Jonas*, and swallowed him up into his body, where he lay (in prayer) three Days and three Nights. And being then cast out again on dry Land. The Lord commanded him straight-way to go to *Niniveh*, and do as he had charged him. And when he came to the City & was entered a days Journey in the same, he cryed out, saying: There are yet forty days, and then shall *Niniveh* be overthrown. But when his Prophecie came to none effect, by reason of the Peoples great repentance, he was sore displeased, and in his prayer, said: O Lord, was not this my saying (I pray thee) when I was yet in my Countrey, and the caufe of my flying to *Tarsus*, that thou wast a merciful God, full of compassion, long suffering, and of great goodness, and wouldest repent thee of the evil? And now O Lord, forasmuch as I am found false in my sayings, take (I beseech thee) my life from me, for I had rather dye than live. And so *Jonas* got him out of the City, and made him a Booth on the East side thereof. And as he sat under the shadow of his Booth, to see what should become of the City: the Lord caused a wild Vine to spring over his Head, to give him more shadow to defend the heat of the Sun from him, whereof *Jonas* was very glad. But on the next morrow, when he perceived the Vine withered away, and that for lack of the shadow thereof he waxed faint thorow the fervent heat of the Sun which burned him so sore, he wished in himself that he might die. Then said the Lord to *Jonas*, dost thou well to be angry for the wild Vine? Yea said he very well, even unto death. If thou then (quoth the Lord) haſt had pity upon the wild Vine, whereon thou bestowedſt no labour, nor madest it grow, which sprang up in one Night and perished in another; how much more ought I to have pity upon *Niniveh* that great City wherein are six ſcore thouſand Persons, that cannot diſcern be-tween their right hand and their left, beside much Cat-

130
1 CORINTHIANS,
tell? And thus was *Jonas* reproved of God, for his dis-
obedience. *Jonas, a Dove.*

1 Sam. 13. 2.
14. cap.

Jonathan, the Son of King *Saul*, was a valiant
Man in all his acts, who helped his Father so mightily a-
gainst the *Philistines*, that at the first brunt he beat
down the strongest hold they had. And after that (the
Philistines being pitched in *Michmash*, into the which
passage lay two sharp Rocks) He said to his Armour-
bearer, Come, and let us go over toward the *Philistines*
Garrison, peradventure the Lord will work with us,
for it is no hard thing with him, to save with many, or
with few: we will go over and shew our selves to these
uncircumcised. * And if they say on this wise unto us:
Tarry until we come unto you, then will we stand still,
and not remove: But if they say, come up unto us, then
will we go up, for the Lord hath surely delivered them
into our hands, and this shall be a sign unto us. So they
went (without the knowledge of *Saul*) and shewed them-
selves unto the *Philistines*, who (when they saw them)
said in derision: See how the *Hebrews* are crept out of
the holes wherein they had hid themselves: but the
Watchmen said unto them, Come up unto us, and we
will shew you a thing. Then said *Jonathan* to his Ar-
mour-bearer, come up after me, for the Lord hath de-
livered them into the hands of *Israel*. And so *Jonathan*
climbed up the Rock upon his Hands and Feet, and
his Armour-bearer after him. And when the *Philistines*
saw the face of *Jonathan*, they were so suddenly smitten
with fear, that they fell down before him, so that *Jon-
athan* and his Man, slew twenty of them, and put all
the rest to flight. And when the Watchmen of *Saul* saw
the *Philistines* scattered abroad, and smitten down as
they went, they told it to the King, who caused a search
to be made, to know who was gone out of the Host, and
not a Man was found lacking, save *Jonathan* and his

Armour-

* *Jonathan*
spake this by
the spirit of
Prophecie.

Armour-bearer. Then *Saul* with all his Host, followed after the *Philistines*, charging the People (which had long been without sustenance) on pain of death, not to touch any food, until he were that day avenged on his enemies. And so the People being sore opprest with hunger, and coming into a Wood where much Hony lay upon the ground, durst not for their lives comfort themselves with one drop thereof. Then *Jonathan* being faint (and not knowing the charge of his Father) tasted a little Hony with the end of his Rod, and was greatly comforted and refreshed therewith. And being told what danger he had incurred, for breaking his Fathers commandment, he said: My Father hath troubled the Land, in making such an extreme Law: for seeing that I have received my strength again, by tasting a little of this Hony, how much more should the People (if they had eaten of the spoil of their enemies which they found) have been the stronger, and more able to have made a greater slaughter among the *Philistines* than they have done? But nevertheless, for this offence of *Jonathan* Lots were cast, and *Jonathan* judged to suffer death; whereupon the People cryed out to *Saul*, saying: Shall *Jonathan* dye, which hath so mightily defended *Israel*? God forbid, as truly as the Lord liveth, there shall not one hair of his head fall unto the ground, for he hath wrought with God this day. And so the People delivered *Jonathan*. After this, *Jonathan* fell into such love and amity with *David* (whom *Saul* his Father persecuted) that he made a Bond with him, which was never dissolved between them: And at his first acquaintance with *David*, he put off his Robe, and gave it to him, with his other Girments, even to his Sword, Bowe, and Girdle. And whatsoever (from that day forth) was said, done, or wrought by *Saul* his Father against *David*, that would *Jonathan* find the means to stay and pacifie, whereby (many times) he saved *David* from the cruelty

of *Saul*, and so continued his faithful friend, during his life. Finally, in Battel with his Father against the *Philistines*, he was slain. *Jonathan, the gift of the Pigeon, or Dove.*

1. *Act. 2.
9. cap.*

10. *cap.*

12. *cap.* 13. *cap.*

Jonathas, the youngest Son of *Mattathias*, and Brother to *Judas Machabens*, did so valiantly behave himself in the Wars, that the *Jews* (after the death of *Judas* his Brother) made him their chief Governor, who (at length) vanquished *Bachides*. Whereby his fame so encreased, that both *Demetrius* and *Alexander* sought to be in League with him: But for so much as *Demetrius* had vexed *Israel* before, *Jonathas* (mistrusting *Demetrius*) forsook his offer, and agreed to *Alexander*, who had always been his friend, and so continued, as his story declareth. After this, he vanquished *Apollonius*, Captain of *Demetrius* Host, burnt the City of *Azotus*, with the Temple of *Dagon*, subdued *Acalon*, and with great Victory returned to *Jerusalem*, where (for his worthy prowes) he received a Coller of Gold from *Alexander*. Finally, (after long prosperity in Wars) he was betrayed by one *Triphon* in the City of *Ptolemais*, and afterward most piteously put to death. Of *Jonathas*, Son of *Abiathar* the Priest, look in the story of *Shimeas* the Son of *Sadoch*.

2. *Sam. 21.
20, 21.*

Jonathan, the Son of *Shimea David's* Brother, encountered with a mighty Gyant, who had on every hand six fingers, and on every foot so many toes, and slew him.

2. *Kings 3. cap.* **Joram**, the Son of *Abah* began his Raign over *Israel* (after his Brother *Absiah*) in the eighteenth * year

* In the first Chapter of the fourth Book of

Jeboaspat King of *Juda*, and wrought evil in the sight of the Lord, but not like unto his Father, for he took away the Image of *Baal*, which his Father had made, nevertheless

les

less he sacrificed to the golden Calves still, which *Joram* had made. The King of *Moab* was wont yearly to render to the King of *Israel* an hundred thousand Lambs, and so many Rams with the wool, and because he now refused to pay this tribute to *Joram*, he warred against him, having to take his part, *Jehosaphat* the King of *Juda*, and the King of *Edom*, by whose help, and chiefly *Eliseus*, (read the place in his story) he overcame the *Moabites*. Also the *Syrians* could lye no where, but *Joram* had knowledge by *Eliseus* who told him of all their secret lurking places, by which means *Joram* ever saved himself: Wherefore, the King of *Syria* sent and besieged the Town round about where the Prophet *Eliseus* lay. And as his Servant was going forth in the Morning about his Master's business, and saw the Town so compassed with enemies, he ran in again, crying: Alas, Master, what shall we do, for the *Syrians* are come upon us. Fear not (quoth *Eliseus*) for they that be with us, are more than they that be with them. And by and by the eyes of his Servant were so opened, that he saw the Mountains lye full of Horses and fiery Chariots to defend his Master. And now, when the *Syrians* were come to *Eliseus*, and thought themselves surest of him, they were (at his prayer) smitten with such blindnes, that they could not know the Prophet when he spake unto them, saying, that that was not the Town where the Man lay which they sought, but follow me (quoth he) and I will bring you to the place where he is, and so he led them forth and brought them into the City of *Samaria* where *Joram* lay, who seeing now his Enemies to be in his power, said to *Eliseus*: Father, shall I smite them? No, said he: Smite those which thou takest with thine own Sword and Bow, but rather set Bread and Water before them, that they may eat and drink, and so depart to their Master. Then the King prepared a great refection for the *Syrians*, and filled their Bellies well,

Kings, it is said that this Man began his reign in the second year of *Jehoram* the Son of *Jehosaphat*, which is thus to be understood: *Jehosaphat* going to Battel against the *Syrians*, made his Son *Jeboram* King in the xvii. year of his reign, and in the xviii. year, which was the second year of his Son, this Man began his reign. ¶ 6. cyp.

well, and sent them home again, for the which gentle in-treaty of *Joram*, the King of *Syria* never troubled him more. After this, when *Benhadad* King of *Syria* had besieged *Samaria*, so long till Women were constrained to eat their own Children, *Joram* took such displeasure with *Eliseus* (laying the cause upon him) that in his fury, he sent to take away his Head : Which thing being revealed to the Prophet, he said to his Friends that were with him in his House: See ye not how this Mutherer's Son hath sent to take away my Head? Take heed and be circumspect when the Messenger cometh, and keep him at the Door, for the sound of his Masters feet is behind him ; which was even so, for the King's mind altered, he followed the Messenger, and came to the Prophet himself, saying : This evil is of the Lord, and what more shall I look for of him? No more said the Prophet: For to morrow this time, shall a Bushel of fine Flowre be sold for a shekel, and two Bushels of Barley for another shekel in the Gate of *Samaria* ; which came so to pass the next day ; for the great Host of the *Syrians* at the sound of the feet of four Lepers, were run away, and had left all their Tents behind them. Finally (to fulfil the word of the Lord concerning the destruction of *Ahab's* Posterity) *Joram* was slain with an Arrow shot by *Jehu*, and his Body cast into a Plat of Ground that was *Naboth* the *Israelite's*, after he had reigned twelve years.

2 King. 8. 16. *2 Chron. 21.* *Joram*, the Son of *Jehosaphat*, was two and thirty years old when he began to reign over *Juda*. He married King *Ahab's* Daughter, whose wicked steps he followed. He slew all his own Brethren, with divers of his Nobles. The *Edomites* which had been subject from *David's* time hitherto, rebelled now against *Joram*. Also *Libna* (which was a certain City in *Juda*, given to the *Levites*, *Josh. 21. 13.*) would no more be under his hand, because,

because he had forsaken the Lord God of their Fathers. Finally, the Prophet *Eliseus* (to admonish him of his wickedness) wrote to *Joram* on this wise: The Lord saith, because thou hast not walked in the ways of *Jehosaphat* thy Father, nor in the ways of *Asa* thy Grandfather, but in the ways of the Kings of *Israel*, and hast made *Juda* to go a whoring after the House of *Ahab*, and hast also slain thy Brethren, even thy Fathers house, who were better *Men* than thy self: Therefore, with a great Plague will the Lord smite thy Folk, thy Children, thy Wives, and all thy Goods: And thou shalt be diseased in thy Bowels, which day by day shall fall out of thy Body. And so the Lord stirred up against *Joram*, the *Philistines*, the *Arabians*, with the *Ethiopians*, which wasted his Countrey, and carried away his substance, his Wives, and all his Sons (save *AhaZiah* the youngest) and smote him with an incurable Disease in his Bowels which held him two years, till all his Guts fell out, and so he died, after he had reigned eight years. *Joram, the highness of the Lord.*

The Prophets Letter.

Jehosaphat, the Son of *Asa*, began his Reign over *Judah* in the fourth year of *Ahab* King of *Israel*, and 1 King. 15. 24. walked in the old ways of his Father *David*, and in the Commandments of God, and not in the ways of *Israel*. This godly King to have the fear of the Lord renewed among his People, in the third year of his Reign sent certain of his Lords thorowout all his Realm, and with them godly, learned and ancient Fathers of the *Levites*, with the Book of the Law: whose Commission was to see all Idolatry and superstition suppressed, and the Laws of God purely and sincerely taught and followed, which was so diligently done, that the fear of the Lord fell so upon all the Kingdoms round about him, that no Man troubled him, but presented him with gifts: The *Philistines* with Tribute-money, the *Arabians*

bians with Cattel, so that within a while, he grew into great riches and honor. And being thus endued with abundance of treasure and substance, he joyned affinity with *Ahab*, taking his part against the *Syrians*, where (notwithstanding) the Lord preserved him, and brought him safe home again. But forsoomuch as in his absence, the People were somewhat swerved from the Lord, the Prophet *Jebs* came to him, and said: Because thou hast helped the ungodly, and loved them whom the Lord doth hate, the wrath of God is come upon thee, nevertheless good things are found in thee, because thou hast taken away the Groves out of the Land, and hast prepared thine heart to seek God. Then *Jehosaphat* fearing the Lord, went about all his Realm, to bring the People again unto the Lord: And when he had set godly Judges and Levites in every City (the one to judge in temporal causes, and the other in matters of the Lord) he gave to either of them his charge, saying first to the Judges on this wise: Take heed (ye Judges) what ye do; for ye execute not the judgment of Man, but of God, which is with you in judgment: wherefore now, let the fear of the Lord be upon you, and take heed and be doing the thing that pleaseth him, for there is no unrighteousness with the Lord our God that should have any respect of Persons, or take rewards. Then he turned to the Levites, and said: Thus shall ye do in the fear of the Lord, faithfully, and with a pure heart, what cause soever come unto you of your Brethren, between Bloud and Bloud, Law and Commandment, Statute and Ordinance, ye shall warn them that they trespass not against the Lord, that wrath come not upon you, and upon your Brethren, thus do, and you shall not offend: Take courage to you, and do manfully, and the Lord shall be with such as go about to maintain the Laws of the Lord. After this, the Lord gave *Jehosaphat* a marvellous Victory against the *Moabites*, and

and the *Ammonites*, whose Armies fell at such strife and variance among themselves, that one killed another, and left not one alive undestroyed before *Jehosaphat* came at them. And the fourth day after he had gathered up the spoil, he assembled his People in the Valley of Blessing, and went to *Jerusalem* with great triumph, where he gave all praise and thanks to God for his miraculous Victory. Finally, he joyned himself with *AbaZiah* King of *Israel*, and made ten Ships to go with his Ships to *Tarsibish* for Gold: And because he had * joyned himself with so wicked a Man, the Lord brake his Ships, and would not suffer them to go. He reigned xxv. years, and was buried with his Fathers in the City of *David*, leaving *Joram* his Son to occupy his place. *Jehosaphat*, the Lord's judgment, or the judgment of the Lord.

* The true Christians ought not to joyn in society with Idolaters.

Joseph, the Son of *Jacob* and *Rachel*, was in his youth beloved of his Father above all other, in so much, *Gen. 30. 24.* *37. cap.* that he made him a Coat of many colours: But his Brethren hated him, because his Dreams signified unto them, that he should be Lord over them all, and they his Servants. And being at the age of xvii. years, he was sent to them with Victuals, where they lay with their sheep at *Dothan*, who seeing him come afar off, began to deride and mock him, saying: Behold, where the Dreamer cometh, and counselled together to kill him, but *Reuben* (the eldest Brother) would not consent to that. Wherefore at his coming they stripped him out of his Coat, and cast him into an empty Pit. And as certain *Ismaelites* passed by, they sold *Joseph* to them for twenty pence of silver, and took his Coat, and dipt it in Goats blood, and had it home to their Father, bearing him in hand they had found it by the way: Then *Jacob* seeing his Son's Coat, cryed out and rent his Garments for sorrow, thinking surely that wild Beasts had devoured and torn *Joseph* in pieces: But he being

39. cap.

safe and sound carried into *Egypt*, was there sold again to a certain great Lord of King *Pharaoh*'s Court named *Potiphar*: and became so lucky a Man with him (by God's providence) that his Master made him chief Ruler over all his House. And so continued in great favour with his Lord, until his Master's Wife began to cast her love upon him, and would have had him to lye with her: Then *Joseph* to dissuade his Mistress from her inordinate love, said: Behold, my Master knoweth not what he hath in the House with me, but hath committed all things he hath into my hands. There is no Man greater in this House than I, neither hath he kept any thing from me, save only thee, because thou art his Wife. How then can I do this great wickedness, and so sin against God? And thus he put her off, and shunned her company (from that day forth) as much as he could possibly do. But one day as *Joseph* entered into the House to do his busines, and finding his Mistress there (by chance) alone, she caught him by the Cloak to have him lie with her, which he denied and would not consent to her mind, and when he saw her so importune upon him that he could not honestly part from her, he wound himself out of his Garment, and so departed: Then she called to her Men, declaring to them that *Joseph* would have ravished her, and when I began to crie (quoth she) he left his Garment behind him for hast, and ran away: which tale being told to *Potiphar* at his coming home, *Joseph* was cast in Prison, where (by God's provision) he found such favour with the Keeper, that he committed all things under his hand to do whatsoever he would. Now in this Prison where *Joseph* was, lay two of King *Pharaoh*'s Officers: The one his chief Baker, and the other is Butler. Which two Men chanced to dream both in one Night, and telling their dreams to *Joseph*, he told the Butler that within three days, he should be restored to his Office again, but the

Baker

Gen. 40. cap.

Baker should be hanged : Wherefore he desired the Butler to think upon him to the King when he was restored, who (notwithstanding) forgot *Joseph*, and never remembered him till two years after that *Pharaoh* the King chanced to have certain Dreams, which none could be found to tell him the meaning of: and then the Butler calling *Joseph* to remembrance, told the King all things of him, who being sent for, and come to the King, he opened the Dreams, declaring to *Pharaoh*, the seven plentiful years that were to come, and the seven barren and hard years which should ensue and consume the abundance of the years preceding. Then the King perceiving *Joseph* to be a Man endued with wisdom and knowledge, made him Regent of his Realm, and called him the Saviour of the World, for by his politick provision, *Egypt* was relieved in the hard and dear years, and the King greatly enriched. At this time was *Joseph* about the age of thirty years, and took to Wife *Asnath* the Daughter of *Potiphar* Priest of *On*, and had by her two Sons, *Manasses* and *Ephraim*. Now when the time of Dearth was come, all Lands being sore oppressed with Famine, sent into *Egypt* for Corn, among the which, *Jacob* sent ten of his Sons, who (at their coming before *Joseph* their Brother and Governour of *Egypt*) fell down flat before him. Then *Joseph* beholding his Brethren (whom he knew very well, but they not him) demanded strangely from whence they came. They said from the Land of *Canaan*. Then *Joseph* remembraing his Dreams, spake roughly to them, and said, they were spies. Nay my Lord (quoth they) we are all one Man's Sons and mean truly. Nay, nay, (quoth he) your coming is for none other purpose, but to spie out the Land where it is weakest. Truly my Lord, quoth they, we are no Spies, we are twelve Brethren, the Sons of one Man, and the youngest this day, remaineth with our Father, and one, no Man woteth where he is. Then I will prove you (quoth

41. cap.

42. cap.

Gen. 43.

44. cap.

(quoth he) whether ye mean truly or no, let one of you go fetch your youngest Brother hither, for by the life of *Pharaoh* ye shall not depart till I see him, and so kept them in ward three days. And then (considering with himself) he agreed they should all go home again with food to their Father, save one, which should remain bound for the rest, till they had brought their other Brother: And at their going away, commanded every Mans sack to be filled with *Corn*, and every Mans money to be put into the Sacks mouth, and so departed, leaving *Simeon* behind them in pledge for them all. Now being returned again with *Benjamin* their youngest Brother, they were all had into *Joseph*'s house, and most gently entertained. And when *Joseph* came in and saw all his Brethren, he demanded, saying: Is your Father the old man of whom ye told me, in good health and yet alive? Yea (quoth they) thy servant is in good health and merry: And is this your youngest Brother, of whom ye told me? God be merciful unto thee my Son (quoth he) and with that his heart began so to melt, that he hasted into his Chamber and wept. And coming forth again with a cheerful countenance, he went to Dinner with his Brethren, commanding each one to be set down in order according to their ages, whereat his Brethren (within themselves) marvelled. And during the time of refection, he sent to every one from his own Mess, but most of all to *Benjamin*. And when he had thus feasted his Brethren, so long as pleased him, the Night before their departing, he commanded their Sacks to be filled with *Corn*, and every Man's money put into his Sacks mouth as before, and his Silver Cup into *Benjamin*'s sack. And in the morning, as they were departed a little out of the City, a Messenger overtook them, saying: Wherefore have ye rewarded evil for good? Is not that the Cup, in the which my Lord drinketh? and in the which he doth Prophesie? Ye have done evil in so doing. The Men hearing this were

were marvellously astonished, denying utterly that they ever thought any such deed against their Lord: but when their Sacks were searched, and the Cup found, then they rent their Cloaths, and yielded themselves, and returned with the Messenger to the Governours house again, and coming before him, he looked angrily on them, saying: What an unkind deed is this ye have done? Know ye not that such a Man as I, can Divine and Prophesie? And now when the Men had made the best excuse they could make, *Joseph* could no longer restrain, but with weeping tears said to his Brethren: I am *Joseph*, Doth my Father yet live? With that they were so astonished with his presence, that they could not answer him one word: I am *Joseph* your Brother (quo:h he) whom ye sold into *Egypt*, now therefore be not grieved with yourselves that ye sold me hither, for God did send me before you for your preservation, for this is the second year of Dearth, and five more are behind, wherefore God sent me before you, to make provision for you in this Land, and to save your lives by a great deliverance: So now it was not you that sent me hither but God, who hath made me a Father unto *Pharaoh*, and Lord of althys house, and Ruler thorowout all the Land of *Egypt*. Therefore now go and tell my Father, and bid him come with all his Houshold to me, and I will make provision for him. Thus when *Joseph* had received his Father into *Egypt*, and governed the Land four-score years, he dyed at the age of an hundred and ten years, and was buried in *Egypt*, whose Bones were afterward translated into the Land of promise, as *Joseph* had bound them to do in his Death-bed. *Joseph*,
Increasing.

Gen. 45.

46.

50.

Joseph, the Son of *Jacob*, the Son of *Mattthan*, a *Manb. 1. 16.* poor honest Man, and a Carpenter by his occupation, was espoused to the Virgin *Mary*, the Mother of Christ, and

13.

and dwelt in *Nazareth* a little City in *Galilee*, and came of the same Tribe and Kinred that *Mary* came of, that is to say, of the Tribe of *Judaah*, and of the progeny and stock of *David*, of whose Seed it was promised that Christ should be born. He had four Sons, *James*, *Joses*, *Simon* and *Judas*, which the *Jews* (of ignorance) called the Brethren of Christ.

Matth. 27. 57. **Joseph**, a Man of honour, and of great power and substance, born in the City of *Arimathea*, which was a Disciple of *Jesus*, but not openly known because of the *Jews*, which had made a Law, that whosoever did openly confess him to be *Jesus* Disciple, the same Person should be cast out of the Synagogue. This *Joseph* came to *Pilate*, and desired licence of him, to take down the Body of *Jesus* from the Cross and to bury it, and having obtained his petition, he bought a fine piece of Linnen cloth, and therein wrapped the Body, and laid it in a new Sepulchre hewed out of the Rock, and rolled a great stone before the Door of the Sepulchre, and so went his way.

Matth. 5.

Josephus, the Son of *Zachary*, and one *Azarias*, were two Captains under *Judas Macabaeus*, which two, *Judas* left in *Jewry* to keep and govern the remnant of the Host left there, while he and *Jonathas* with *Simon* their Brother, went into the parts of *Galilee* and *Gilead* to deliver their Brethren which were then besieged of their enemies: giving them a great charge not to War with the Heathen, but to lye still, till he and his Brethren were returned home again. But nevertheless, when *Josephus* and *Azarias* had heard of all the great acts done by *Judas* and his Brethren, they said one to another: Let us go out and fight against the Heathen that lye round about us, that we may get us a name also. And being agreed, they went out, and pitched their Host before the City of *Tamnia*, who had not lain there long

long, or that *Gorgias* issued out of the City with his Men, and joyn'd Battel with *Josephus*, and slew of the *Jews* two thousand, and chased *Josephus* and all the rest of his Company to the Borders of *Jewry*. And thus *Josephus* and *Asarias*, neglecting the commandment of *Judas* their Lord and Governour, purchased in the stead of honour and fame, great dishonour and shame.

Joses, a certain Levite born in the Countrey of *Cyprus*, sold his Land there, and brought the whole price thereof, and laid it down at the Apostles feet, of whom he was surnamed *Barnabas*. *Joses, going out, or thrust out.* *Act. 4. 36.*

Josias, the Son of *Amon*, being at the Age of eight years when he began his reign over *Juda*, was a virtuous and just Prince, for he sought the Lord God of his Father *David*, even from his Childhood to the end of his life. He caused the Book of the Law of *Moses*, which had been long lost, and found again by *Hilkiah* the Priest, to be had in great reverence, and diligently read unto the People. He cleansed his Land from all witchcrafts, and sorcery, and from Idols, Images and Groves. He brake down the Hill altars, and burnt the Bones of the Priests of *Baal*, and left no wicked thing undeforoyed, nor Monument standing in the Cities of *Manasses* and *Ephraim*, or other places of his Realm, where any abomination had been committed. He kept a *Passeover* (in the eighteenth year of his raign) the like never seen, and repaired the Temple. Finally, he made War upon the King of *Egypt*, in the which he was wounded with a Dart (at a place called *Magiddo*) whereof he dyed. Whose death was much lamented, for like unto him was never none before nor after. *Jehoahaz* his Son succeeded him. *Josias, the Lord's Fire, or the Lord burning.* *2 King. 22. 23.* *2 Chron. 34.*

King. 15. 32.
2 Chron. 27.

Jotham, the Son of *Azariah* or *Uzziah* at the age of xxv. years, began his Reign over *Juda*, in the second year of *Pekah* King of *Israel*, and did that which was right in the sight of the Lord in all points, as did his Father *Azariah*, save that * he came not into the Temple of the Lord, neither caused the Hill-Altars to be taken away, by which occasion the People ceased not to do wickedly. He builded the sumptuous Gate of the Temple and many Cities, Castles, and Towers, in the Mountains of *Juda*, and other places. He subdued the *Ammonites*, who payed him three years together, an hundred talents of silver, ten thousand quarters of Wheat, and so much of Barley. He reigned xvi. years, and was buried in the City of *David*, leaving *Ahaz* his Son to enjoy his place.

Jotham, Perfect.

Num. 27.
18. &c.Exod. 17.
9. &c.Num. 13. cap.
14. 6. &c.

Joshua 1. cap.

Joshua, the Son of *Nun*, was first called *Oses*, which name *Moses* changed, and called him *Joshua*, who was *Moses* Minister, and ordained of God to rule and govern the People after him. He discomfited King *A-malek* while *Moses* held up his hands, and prayed. He was one of those Searchers which were sent by *Moses*, to search the Land of *Canaan*, and to bring the People word again what manner of Countrey it was: at whose return the People were ready to stone both him and *Caleb*, for well reporting of that Land; wherefore, the Lord (being angry with the People) sware that none of them all should see that good Land, but *Joshua* and *Caleb*. After the death of *Moses*, the Lord encouraged *Joshua* to invade the Land of promise, and gave him commandment to exercise himself continually in reading the Book of the Law called *Deuteronomy*. Which he duly observed, and read it to the People, that they thereby might the better learn to love and fear God, and to obey him, the Lord's Minister. He destroyed the City of *Jericho*, only reserving *Rahab* and her Household. He burnt the City.

City
on fi
from
the S
and p
his e
brou
and
at th
Juda
hua

* o
and
self
Lon
the
the
lon
for
suc
tec
w
pe
pla
tip
pa
th
ho
no
hi
li
na

City of *Lodi*, and hanged the five Kings of the *Ammorites* on five Trees, at whose discomfiting, it rained stones from Heaven, by the which more were slain than with the Sword, and the Sun also stood still in his place, and prolonged the day, till *Joshua* had utterly discomfited his enemies. He slew in all, first and last xxxi. Kings and brought the Children of *Israel* into the Land of promise, and divided the Land to the Tribes of *Israel*. He dyed at the age of an hundred and ten years, in whose stead *Juda* was made Governor of the Lord's Army. *Joshua, the Lord Saviour.*

Isaac was the Son of *Abraham* by his Wife *Sarai*, and a figure of Christ, for when his Father went to offer him up in sacrifice, and coming to the Altar, and place where he should dye, he willingly offered himself to death, that his Father might (in him) fulfil the Lord's will. But being preserved of God till he came to the age of forty years, he then took to Wife *Rebekah*, the Daughter of *Bethuel* his Fathers Brother, who being long barren, at the last (by the pleasure of God) brought forth *Esau* and *Jacob* at one birth. After this, * there fell such a Dearth and Famine in his Country, that he departed into the Land of the *Philistines*, where *Abimelech* was King. And as he remained in *Gerar*, the Lord appeared to *Isaac*, bidding him to remain still in that place, and not to remove into *Egypt*, and he would multiply his Seed as the Stars of Heaven, and bring it so to pass, that all Nations of the Earth should be blessed therein. And so *Isaac* removed not: But for so much as he doubted of the fear of God to be in that place, he durst not avouch *Rebekah* to be his Wife, but said she was his Sister. Read the story of *Abimelech* King of the *Philistines*, for the plainer declaration of this matter. And now, while *Isaac* remained in the Country of *Gerar*, God so encreased him with abundance of Cattel and Riches,

* Some say that *Isaac* was sacrifici-
ed of his Fa-
ther in the
xiii. year of
his age, but
Josephus af-
firmeth it to
be done in the
xxv. year.

ches, that the *Philistines* began to envy and hate him, and stopped all the Wells which his Father *Abraham* had made, that he should have no commodity thereby: But notwithstanding, he digged up the Wells again, and called them by the same names, that his Father had given them before, and became so mighty that *Abimelech* made a League with *Isaac*, who feasted the King, and departed friends. Finally, with *Age* he became blind, and so was deceived in giving his blessing to *Jacob*, which he thought to have first bestowed on *Esau*, but both (by the will of God) being blessed of their Father *Isaac*, he fell sick and dyed, at the age of an hundred and lxxx years, and was buried in *Hebron*. *Isaac, Laughter.*

2 Sam. 2. 10.
4. cap.

Ishbosheth, the Son of King *Saul*, at the Age of forty Years, began his Reign over *Israel*. Whose only stay and upholder of his Kingdom was *Abner*: after whose death, two of his own Captains slew *Ishbosheth* by treason in his own house, after he had reigned two years. Read the story of *Baanah*. *Ishbosheth, a Man of shame.*

Gen. 16. 11.

Of *Ishmael* came the Nation of the *Ishmaelites*, which after were called *Saracens*.

27. 23.

Ishmael, was the Son of *Abraham* and *Agar*, and had his name given him of the Angel before he was born. For when his Mother *Agar* fled from *Sarah* her Mistress, an Angel found her, saying: Return to thy Mistress again, for thou art with Child, and shalt bear a Son, and because the Lord hath heard thy tribulation, thou shalt call his name *Ishmael*. He will be a wild Man, and his hand will be against every Man, and every Man's hand against his. And so she returned and brought forth *Ishmael*, at whose birth *Abraham* his Father was lxxxvi. years old. And at the Age of xiii. years was *Ishmael* circumcised, and the year following both he and his Mother cast out of his Fathers house, and sent away to shift for themselves. But nevertheless, the

the L
crease
that h
neis o
Egypt
of his
God h
Of
liab,

J
Dav
him,
ther
his E
lost
lowe
wher
thou
the
day
The
Lor
tsi,
vet
in l
fo h
this
lom

9
wo
gav
us
blo
lay

the Lord which had promised *Abraham* to bless, encrease, and multiply his Son *Ishmael*, so preserved him, that he became a great Archer, and dwelt in the Wilderness of *Pharan*, and took him a Wife out of the Land of *Egypt*, and begat twelve Princes, so that the Lord made of him a great Nation. He lived 137. years. *Ishmael*, *God hath heard*.

25. 12. &c.

Of *Ishmael* the Son of *Nethaniah*, which slew *Gedaliah*, read the stories of *Johanan*, and *Gedaliah*.

Ittai, was a *Gittite* born, and bare such love to *David*, that he left his own Countrey to come and see him, and the fashion of his Court; and as he continued there, and saw into what danger *Absalom* had brought his Father *David*, either to flee his Realm, or to have lost all, he would take no part with *Absalom*, but followed *David*, and left him not in this extremity. And when *David* saw him, he said unto him: why comest thou with me *Ittai*? return (I pray thee) and abide with the King, for thou art a stranger, and come but yesterday, and therefore I would be loth to disquiet thee. Therefore return and carry again thy Brethren, and the Lord shall shew thee mercy and truth. Nay, said *Ittai*, as truly as God liveth, and my Lord the King liveth, in what place my Lord the King shall be, whether in life or death, even there also will thy servant be. And so he went forward with *David*, and had rule over the third part of *David*'s Host, in the suppression of *Absalom*. *Ittai*, Strong.

Lyra saith
that *Ittai*
was the Son
of *Abi* b King
of *Gath*.

Judah, was the fourth Son of *Jacob* and *Leah*, who *Gen. 29. ult.* would not consent to the death of *Joseph* his Brother, but *37. 26.* gave counsel to sell him, saying: What shall it avail us my Brethren, to slay our Brother, and to keep his bloud secret, let us sell him to the *Ishmaelites*, and not lay our hands upon him, for he is our Flesh and Bloud: After

38. csp.

After this, he departed from his Brethren to a place called *Adullam*, where he remained with a friend of his called *Hirah*, and in process fell in love with a Man's Daughter called *Shuah* (a Canaanite born) and married her, who (in time) brought him forth three Sons. The first *Er*: The second, *Onan*: and the third, *Shelah*. The two first (one after another) he married to a certain Woman called *Thamar*, but for their horrible sin and wickedness, the Lord slew them both. Then *Judah* fearing to marry the third Son unto her, lest he should dye also, said to his Daughter-in-law: Remain a Widow at thy Father's house, till *Shelah* my Son be grown: she did so, during which time, the daughter of *Shuah* died, and *Judah* became a Widower. Now when the days of mourning were ended, he went to a place called *Timnath* (taking his friend *Hirah* with him) to see his Sheep-shearers. Then *Thamar* hearing thereof, and seeing *Shelah* not given her in marriage, laid away her Widows Garment, and disguising her self like a common Harlot, went and sat her down in an open place by the High-ways side going to *Timnath*. And as *Judah* passed that way, and saw one sit muffled like an Whore, went unto her, and said: Come I pray thee, let me lye with thee. What wilt thou give me then (quoth she?) I will (quoth he) send thee a Kid from the Flock. Then leave me a pledge (quoth she) till thou send it. What pledge shall I leave (quoth *Judah*?) Thy Signet (quoth she) upon thy Finger, thy Cloak, and thy Staff. He did so, and lay with her. And coming to his Flock, he took a Kid, and sent it by his friend *Hirah* to receive his pledges again. Who being come to the place, and not finding the Woman, he asked of the Men thereabout, where the Whore was which sat in the way as they came: They made him answer again, there was no Whore there. Then he returned to *Judah* and told him. Well, said *Judah*, let her take it to her, lest we be ashamed. Now was

was *Thamar* conceived with Child, and when she had gone three Moneths, the thing was espied, and told to *judah*, that his Daughter-in-law had played the Whore, and was with Child. Then bring her forth (quoth he) that she may suffer according to the Law: And as she was led to the fire, she sent the pledges to *judah* her Father in-law, saying: By the same Man to whom these things do pertain, am I with Child. Then *judah* knowing his pledges, said: she is more righteous than I: for she hath done this deed, because I gave her not to *Shelah* my Son. And so was the Woman delivered, and brought him forth two Sons at one birth, *Pharez* and *Zarab*. Of this Man *judah*, it was prophesied, that the Scepter should not depart from him, nor a Law-giver from between his feet, until * *Shilo* came. *judah*, ^{Gen. 49. 10.} Praising, or Confession. ^{* which was Christ.}

Judas Machabeus: the third Son of *Mattathias* the Jew, was a valiant Man in his Faith, and of an invincible courage. In so much, that he overcame *Apollonius* and *Seron*, two mighty Princes of *Syria*, which came against him. And with three thousand Men, he put *Gorgias* to flight which stole upon him by night and vanquished *Lysias* the Lieutenant of King *Antiochus* and his Sons, and with them Forty Thousand Foot-men, and seven thousand Horsemen, and slew of them five thousand. Afterward, in *Galilee*, he slew of the Host of *Timotheus* (another of the King's Captains) first three thousand, and afterward eight thousand. After that by a Valley called *Adarsa*, he with a thousand fought with *Nicanor* a Captain of King *Demetrius*, and nine thousand with him, at the which Battel *Nicanor* was slain, and of the nine thousand almost none escaped. Finally, too much trusting in his prosperity in Wars, in going against *Bachides* (a Captain of King *Demetrius*, who had a great Host) and taking with him but two thousand,

1. *Mac. 2.*3. *cap.*4. *cap.*5. *cap.*7. *cap.*9. *cap.*

of.

of which at the last remained with him but only viii. hundred, he fought till it was night, and made a wonderful slaughter of enemies. But while he forced himself to come to *Bachides*, the which was on the right Wing of the Battel, he fought so nobly that he escaped that Wing, slaying many about him. Finally, being environed with the left Wing, and stricken with many wounds he was slain with much difficulty. *Judas, a praising, &c.*

1. Mat. 16.

Judas, the Son of *Symon* the Son of *Mattathias*, did manfully assist *John* his Brother against *Cendebus*, Captain of *Antiochus's* Host, and was at the same time sore wounded, and afterward, most traiterously murdered with *Symon* his Father at a Banquet which *Ptolomy* made them at his Castle called *Doche*.

Luk. 6. 14-16.

John 14. 22.

2. 1. cap.

The last part of this history I find in the argument before the Epistle of *1. Cor. 14. 22.*

Judas, the Son of *Alpheus*, and Brother to *James*, is called in the tenth of *S. Matthew*, *Lebbens*, and is surnamed *Thaddeus*. When Christ said unto his Disciples, that he would shew himself unto them and not unto the World, *Judas* asked him the cause why he would shew himself unto them, and not unto the World. He made an Epistle in the which he admonisheth all Churches generally to take heed of Deceivers, which went about to draw the hearts of the simple People from the truth of God, whom he setteth forth in their lively colours, shewing by divers examples of the Scriptures, that horrible vengeance is prepared for them. Finally, he comforteth the faithful and exhorteth them to continue in the Doctrine of the Apostles of Jesus Christ.

3. Matth. 10. 4.

John 12. 4.

Judas Iscarjot, the Son of *Simon of Canaan* one of the Apostles (of whom it was afore-hand written to be the Son of perdition) had a great conscience in the precious Ointment that *Mary* poured upon Christ's Head, that it was not sold for three hundred pence and given

given to the poor, but to sell his Master for thirty pence, *Matt. 26. 14, &c.* and to be guide to them that took him, and to betray him with a kiss, he had no conscience at all, until he saw his Master condemned, and then he repented and had the thirty pence again unto the High Priests and Elders, *Cap. 27. 3, &c.* saying that he had sinned in betraying the innocent blood, and so departed in great desperation, and hanged himself, whose Body burst asunder in the midst, so that all his Bowels gushed out. *Ad. 1. 18.*

Judas, of Galilee rose up after *Theudas*, what time *Ad. 5. 37.* the whole World was taxed by the commandment of *Augustus Caesar*, and taught the People that for as much as they were dedicated unto God, they ought not to pay Tribute to Emperours which were worshippers of false Gods, whereby he drew to his faction a great part of the Commons, who at the last were all brought to nought, and *Judas* himself slain.

Judas, a Citizen of *Damascus*, to whose house the *Ad. 9.* Lord sent *Ananias* to seek *Saul* of *Tharsus*, who was hosted there.

Judith, the Daughter of *Merari*, was a beautiful Woman, *Judith 8. cap.* unto the which was joyned such vertue and godliness, that all Men spake good of her. Her Husbands name was *Manasses*, who at the day of his death, left her great riches. She dwelt in the City of *Bethulia*, and was a Woman of great Chastity. Now during the time of her Widowhood, it chanced *Holofernes* to come and besiege the City of *Bethulia*, of whom the Jews were so afraid, that they wist not what to do, but commit themselves to God, for he had destroyed all their water Conduits, so that they must either be forced to starve or yield. Then ran the People to *Orias* the High-priest, crying upon him to yield and give over the City to *Holofernes*,

lest they should all perish, who exhorted them to tarry five days longer for the mercy of God, and if he helped them not in that space, he would do as they had said. Then *Judith* (who all this while had kept her house in prayer and fasting) hearing what promise *Osias* had made to the People, sent for him and all the Elders of *Bethulia*, and said: How happeneth this that ye have promised to deliver the City to the *Affyrians*, unless within these five days, the Lord turn to help you: what Men are ye, that ye tempt the Lord? your device obtaineth no mercy of God, but rather provoketh him to wrath and displeasure: Will ye set the mercy of the Lord a time, and appoint him a day at your will? exhort the People to repentance and prayer, and put them in remembrance of this: That with much tribulation the Friends of God are tryed, and that all these things which we now suffer, are far less than our sins have deserved: And that this correction is come upon us (as to the servants of God) for the amendment of our lives, and not for our destruction. Now hear my device (I pray you) and beseech the Lord to bring it to good end. Ye shall stand this Night in the Gate of *Bethulia*, and I will go out with *Abra* my Maiden: Pray ye unto the Lord that within the days that ye have promised to deliver up the City, he will visit *Israel* by my hand. But inquire not of me the thing I have taken in hand, for I will not declare it, till God have finished the act. Then every Man went their ways, and *Judith* departed home to her secret closet where she made her hearty prayers unto God for the Peoples deliverance. Which being done, she cast off her mourning Garments, and decked her self most bravely, to allure the eyes of all Men that should behold her, which she did not for any voluptuousness or pleasure of the flesh, but of a right discretion and virtue: And so going out of her house with *Abra* her Maid, she came to the Gate of the City, where the Elders stood waiting her coming:

coming : And as they beheld her wonderful beauty, which God at that present had given her, they were marvellously astonished. She then commanding the Gates to be open, took her leave of the People, who most heartily besought the Lord to be her defence, and well to perform the device of her heart, that they might safely and joyfully receive her presence again : And so (committing her to God) shut the Gates, and looked over the Walls after her, so long as they could see her. And as she was going down the Mountains, the first Watch of the *Affyrians* took her, demanding what she was, and whither she went. I am (quoth she) a Daughter of the *Hebrews*, and am fled from them, because I know that they shall be given unto you to be spoiled : Wherefore I am going to the Prince *Holofernes* to tell him all their secrets, and how he shall win the City without the loss of one Man. And when the Men had pondered her words and considered well her beauty, they put her in good comfort of her life, & brought her to *Holofernes*, whose Majesty so abashed *Judith*, that she fell down as one almost dead for fear. But being revived again, *Holofernes* demanded the cause of her coming, to whom she made answer on this wise, saying : O my Lord, if thou wilt receive the words of thine Handmaiden, and do thereafter, the Lord shall bring thy matter to a prosperous effect. For as thy servant *Achior* gave counsel unto my Lord, to make search whether they had sinned against their God or no : It is manifest and plain that their God is so angry with them for their sins, that he hath shewed by his Prophets, that he will give them over into the enemies hand. Wherefore they are sore afraid, and suffer great hunger, and at this present (for lack of water) are in a manner as dead Men, and in this extremity brought to kill their Cattel and drink the blood : And also purposed to consume all the Wheat, Wine and Oil, which are reserved and sanctified for the Priests, and not lawful for the

People to touch. Wherefore I thy Handmaid knowing all this, am fled from their presence, for God hath sent me to work a thing with thee, that all the Earth shall wonder, for thy servant feareth the Lord, and worshippeth the God of Heaven day and night: And now let me remain with thee my Lord, and let thy servant go out in the Night to the Valley, and I will pray unto God that he may reveal unto me, when they shall commit their sins, that I may shew them unto thee, and then mayest thou surely go forth with thine Army, for no Man shall resist thee, and I will bring thee to *Jerusalem* in such safety, that there shall not so much as one Dog bark against thee. Now was *Holofernes* so well pleased with the words of this Woman, and so far in love with her beauty, that he commanded her Lodging to be made in the Tent where his Treasure lay, and to prepare her Diet of the same that he himself did eat and drink of, but notwithstanding she told the King, that she might not eat of his Meat, lest she should offend her God, but I can satisfie my self (quoth she) with such things as I have brought. Then how shall we do (quoth *Holofernes*) if these things that thou hast brought do fail: where shall we have the like to give thee? As truly as the soul of my Lord liveth (quoth she) thine Handmaid shall not spend all that I have, till God have brought to pass in my hand, the thing that I have determined. And so being licensed to go out and in every night at her pleasure to pray, she went three nights together into the Valley of *Bethulia*, calling upon God to prosper her device, for the deliverance of his People, and at each time returned to her Tent again. And upon the fourth day as it happened *Holofernes* (by God's providence) to make a great Banquet unto his Lords, he sent *Vago* his Chamberlain to *Judith*, to counsel her to come and keep Company with him that Night: for it were a shame for us (quoth he) if we should let such a Woman alone and not talk

talk with her ; we will allure her, lest she do mock us. And when the Messenger had done his message, & brought *Judith* to *Holofernes*, his spirit (by and by) was moved and ravished with her beauty : Sit down now (quoth he) and drink with us and be merry : I will drink now my Lord (quoth she) and rejoice, because my state is exalted more than ever it was before. And so she eat and drank before him, of such things as her Maid had prepared. Then *Holofernes* rejoiced so much in *Judith*, that he drank more Wine at that time, than ever he had done in one day before. Now when the evening was come, and every Man departed and gone to their Lodging : *Vago* the King's Chamberlain, shut the Chamber-door and went his way to Bed, leaving none but *Judith* in the Chamber with *Holofernes*, for her Maid was commanded to stand without the Chamber-door, to wait her Mistress coming forth to pray. And as *Holofernes* lay stretched along upon his Bed overcome with Wine, *Judith* stood by his Beds side and prayed on this wise : O Lord God of all power, strengthen me, and have respect unto the works of my hands in this hour, that thou mayst set up thy City of *Jerusalem*, like as thou hast promised : O grant, that by Thee I may perform the thing which I have devised, and so took down his Sword, and holding him fast by the hair of his Head, said : Strengthen me, O Lord God of *Israel*, in this hour ; and with that smote off his Head, and rolled the dead Body aside, and got her forth to her Maid, and put the Head in her Wallet, and went forth together, as though they had gone (as their custome was) to pray. And so passing by the Host, and coming nigh to the City of *Bethulia*, she called to the Watchmen to open the Gate, for God is with us (quoth she) and hath shewed his power in *Israel*. And when the Gates were set open, the People received her (young and old) with such joy as never the like was seen. Then said *Judith* : Oh praise ye the Lord, and

give

give thanks unto our God, which hath not taken away his mercy from the house of *Israel*; but hath destroyed our enemies this Night by my hand: And behold here his Head, whom the Lord hath slain by me his Minister, and returned his Handmaid without any reproach of villany, wherefore give praise and thanks to our God, whose mercy endureth for ever. Now take the Head, and hang it upon the highest place of your Walls, and in the morning when the Sun appeareth, go forth with your Weapons like valiant Men, and make as though ye would set upon your enemies, who will then prepare them to Armour: But when they shall go to raise up their Captain, and find him without a Head, there will such a fearfulness fall upon them, that every Man will seek to save himself by flying, then do ye follow them without all care, for God hath delivered them into your hands. And so the *Israelites* followed the *Assyrians* (which kept no order) and slew them down right. And when they had slain all their enemies, and gathered up the spoil, they gave the Tent of *Holofernes*, and all that belonged to him, unto *Judith*, by whom God had so mightily wrought their deliverance, and had her in great honour, all the days of her life, who at the Age of an hundred and five years dyed, and was most honorably buried in *Bethulia* beside her husband. *Judith, he that praiseth or confesseth.*

Gen. 26. 34.

• *Judith the Daughter of Beeri the Hittite, was Wife to Esau the Son of Isaac.*

Act. 27. 1.

Julius, was a Centurion of the Band of Augustus, to whom Paul (with other Prisoners) were committed to be carried to Rome, and of him gently intreated. Julius, Down, or downy, and full of fine beares.

KEDORLAO-

K.

KEDOR LAOMER, was King of *Elam*. Who, *Gen. 14.* with three Kings more that took his part, fought with the King of *Sodom*, and the King of *Gomorrah*, and ^{Four Kings against five.} other three on their parts (which five Kings had been xii. years in subjection under him) in the Valley of *Sidam*, and put them to flight, and spoiled the Cities of *Sodom* and *Gomorrah*, where they found *Lot*, *Abraham's* Brothers Son, and carried him away with all the Goods of *Sodom* and *Gomorrah*: which Goods with *Lot* also, were recovered again by *Abraham*. *Kedorlaomer, the generation of servitude: or the house of bondage.*

Keturah, was *Abraham's* Wife, who bare unto him *Gen. 25. 1.* six Sons. *Keturah, smelling sweet like spice, or perfume, or bound.*

L.

LABAN, the Son of *Bethuel* (called also *Nahor*) *Gen. 29. 13.* *Abraham's* Brother, had two Daughters, the one named *Leah*, and the other *Rachel*, which two he married to *Jacob* his Sisters Son, as in the story of *Jacob* is at large set forth. *Laban, White.*

Lamech, the Son of *Methuselah*, came of the Generation of *Cain*, and was the first Man that took him two Wives, whereby the lawful Institution of Marriage (which is that two should be one flesh) was first in him corrupted. His two Wives were called *Adah* and *Zillah*. By *Adah* he had two Sons, *Jubal* and *Tubal*. By *Zillah*, one Son called *Tubal-Cain*, and a Daughter called *Naamah*. He slew *Cain*, but not willingly, and told his Wives, saying: I have slain a Man unto the wounding of my self, and a young Man unto mine own punishment: If *Cain* shall be avenged seven fold, truly *Lamech* seventy and

5. 28. &c.

and seven fold. When *Lamech* had lived 182. years, he begat a Son, and called his name *Noah*, of whom he prophesied saying: This shall comfort us concerning the works and labours of our hands in the Earth which the Lord hath cursed. He lived 777. years, and dyed.

Lamech, Poor, or smitten.

John 11. cap.

Lazarus, was a certain Man dwelling in the Town of *Bethanie*, which Town pertained to him and his Sisters called *Martha* and *Mary Magdalene*. And being sick on a time, his Sister *Mary* sent unto *Jesus*, saying: Oh Lord, behold he whom thou lovest is sick. At whose request, *Jesus* (when he saw his time) took his journey into *Jewry* to visit his Friend *Lazarus*, who was dead and buried four days before his coming. Then *Jesus* (who was not ignorant of that which was done) went to his Grave wherein they had laid him, and said: *Lazarus*, come forth. And forthwith he came out of his Grave, bound Hand and Foot with his Grave-cloaths upon him, and a Napkin bound about his Face, who being untied, came forth of his Cloaths, as whole and as lusty as ever he was in all his life. For the which Miracle the *Jews* sought not only how they might put *Jesus* to death, but *Lazarus* also, upon whom the Miracle was done, because that for his sake many of the *Jews* went away and believed on *Jesus*. After this (about six days before the Feast of *Easter*) came *Jesus* to *Bethanie* again, where they had prepared him a Supper, at the which, *Martha* served him, but *Lazarus* sat at the Table with him as others did. *Lazarus, the Help, or succour of God, or Gods Court.*

Luke 16. 19. &c.

Lazarus, the poor Begger, which lay at the great Man's Gate full of botches and sores, even ready to die for hunger, could not be relieved with so much as one crum of the Scraps which fell from the Rich man's Board,

when

when he made his earnest petition for them, whereas the Dogs were fed with great Lumps of good Bread: yea, he found more favour and gentleness with the Dogs, than with the Rich man. For whereas the rich Glutton would refresh the poor Begger with nothing of all his delicious and sumptuous fare, yet the hungry Dogs came and licked his sores. But when it chanced that this Begger died, he was carried by the Angels into* *Abraham's* bosom. And contrariwise, the rich Man then dying also, and being sumptuously buried, was carried into Hell: where in his torments he lifted up his eyes, and saw *Abraham* afar off, and *Lazarus* in his bosom, unto whom he cryed, saying: O Father *Abraham*, have mercy upon me, and send *Lazarus* hither, that he may but dip the tip of his finger in water, to cool my Tongue, for I am sore tormented in this Flame. Nay, said *Abraham*, forasmuch as in thy life time thou receivedst thy pleasure, and hadst no pity on the poor, now art thou punished. And contrariwise, *Lazarus* which received pain, and took it patiently, is now comforted.

* Some do understand by *Abraham's* bosom, the faith of *Abraham*. And some, the place where those do rest which die in the faith of *Abraham*. Which place is not expressed in Scripture.

Leah, was the Eldest Daughter of *Laban* the Son of *Nehor*, *Abraham's* Brother, and somewhat blear-eyed. She prevented her Sister *Rachel* in marriage, being brought to *Jacob's* Bed in her Sisters stead, and so became *Jacob's* first Wife, and bare unto him (one after another) these four Sons, *Reuben*, *Simeon*, *Levi*, and *Judah*, and so ceased, till it chanced *Reuben* her Eldest Son in the time of wheat Harvest to go out into the fields and find* *Mandrakes*, and brought them home to his Mother. Then *Rachel* hearing thereof, went to *Leah* her sister, desiring to have her Sons *Mandrakes*: who said to *Rachel*: Is it not enough that thou hast taken away my Husband, but wouldest take away my Son's *Mandrakes* also? Well (quoth *Rachel*) let him sleep with thee this Night, for thy Sons *Mandrakes*. And so *Jacob* coming out of the Field at Even, *Leah* met him, and said: Come in unto me, for I have

Gen. 39.33, &c.

* 30. 14, &c.
The *Mandrake* is a kind of *Herb*, whose Root hath a certain likeness of the figure of a *Man*.

Ee

bought

bought thee with my Sons Mandrakes, and that night she conceived of Jacob, and brought him forth the fifth Son, and called his name *Isachar*. After that, she conceived again, and brought him forth the sixth Son, and called his name *Zebulun*. Last of all, she conceived and brought him forth a Daughter, and called her name *Dinah*. Leah, *Painful, or wearied*.

Gen. 29. 34.
34. cap.

Num. 18.
20. &c.
Deut. 10. 8.
Joshua 13. 33.

Exod. 6. 16.

Levi, the third Son of Jacob and Leah (with his Brother Simeon) slew *Hemor* and *Sichem* his Son, for ravishing of their Sister *Dinab*. And therefore were they called of Jacob their Father, *Cruel Instruments*. Levi had three Sons, *Gershom, Kalath, and Merari*. The Tribe of Levi, the Lord chose unto himself, and appointed them to serve in the Tabernacle of witness with *Aaron*, to bear the Ark of the Covenant of the Lord, to minister and bless in his name, and had no Inheritance among their Brethren, but the Lord, who was their Inheritance. He lived 137 years. Levi, *Joyned, or coupled*.

Luke 5. 27. &c.
Mar. 2. 14.
Matt. 9. 9.

Levi, otherwise called *Matthew*, the Son of *Alpheus*, was a Toll-gatherer, or a receiver of Custome: who, at the voice of *Jesus*, when he said, Follow me, left his office, and all things behind him, and followed the Lord. And became of a sinful Publican, a true Disciple of Christ. He invited *Jesus* to his house, and made him a great Feast, at the which were many Publicans, beside other of his acquaintance, which sat at *Meat* with Christ and his Disciples, wherewith the Pharisees were much offended.

Levite and his Wife: There was a certain Levite dwelling on this side of Mount *Ephraim* which took to Wife a Concubine out of *Bethlehem Iuda*, which Woman played the Whore by him, and went away from him to her Fathers house, where she remained four

Moneths.

Moneths. And at last, her Husband being desirous to have her again, went to intreat her friendly, and to fetch her home, and was gently entertained of his Father-in-law, by the space of three days. And on the fourth day, when he would have departed, his Father-in-law would not suffer him so to do, but with gentle entreaty, compelled him to tarry that day also until the next morrow. Which being come, he prepared himself to depart. And about the mid-day (notwithstanding the great intreaty of his Father, to have him yet to tarry one day longer) he took his Concubine, his Servant, with two Asses laden, and so departed, going forth till they came as far as *Zebul*, and because it drew toward night, his servant counselled him to go into the City, and to tarry there all night, but his Master would not, because it was a strange City, and pertained not to the Children of *Israel*. And so passing by, they came to *Gibeah* a City belonging to the *Benjamites*. And coming thither somewhat late, they went in, and sat them down in one of the streets of the City. And as they were sitting there, a certain old Man (which was of Mount *Ephraim* also, and dwelt there as a stranger) came out of the Field from his work. And when he had spied the Levite (and those with him) sitting in the street as wayfaring persons he went unto them, demanding from whence they came? The Levite answered how that they came from *Bethlehem Judah* beside Mount *Ephraim*, and were going to the house of the Lord, and because that no Man receiveth us into his house, we sit here, having all things necessary with us, both for our selves, and Cattel. Well (quoth the old man) abide not here in the street, but go home with me, and whatsoever ye lack, ye shall find it there. And so he had them home to his house, and used them very friendly. And as they were making merry together, the wicked Men of the City came and beset the House round about, and thrusting at the Door to have

been in, they called unto the old Man, to bring forth the Men out of his house, that they might know them. The good old Man, perceiving the great folly of those ungracious persons, went out unto them, and said: Oh my good Brethren do not prosecute to accomplish so wicked an act as this ye intend: yet rather than ye should so wickedly abuse these men, which are come into my House, I will bring forth my Daughter (which is a Maid) and this Mans Concubine. But they in no wise would hearken unto them. The Levite seeing that, put forth his Concubine unto them: who so shamefully abused her that night, that on the morrow (when the Levite her husband came to open the Door) he found his Concubine lying with her hands stretched out upon the Threshold, stark dead. Then he took her up upon his Ass, and carried her home to his house, and took a Knife and divided her into twelve pieces, and sent her into all the Quarters of *Israel*, desiring them, that forsoomuch as there was never such a deed done, nor heard of, since the Children of *Israel* came out of *Egypt*, that they would consider the matter, and take advisement therein. Now the Children of *Israel* seeing this most evident token of the *Benjamites* wickedness, and having the whole matter revealed unto them by the Levite himself, they assembled together as it had been one Man, to the number of four hundred thousand fighting Men, and came to *Gibeah* to fight against the *Benjamites*, who in the first day had the better of the *Israelites*, and slew of them xxii. thousand, and in the second day xviii. thousand, but the third day, the *Israelites* had the better, and slew of the *Benjamites* xxv. thousand, and burnt and destroyed all their Cities they could come by, with Man, Woman and Child, only six hundred of them fled to the Rock of *Rimmon* in the Wilderness, and saved themselves there. Then *Israel* sware unto the Lord in *Mizpeh*: that whosoever did give his Daughter to any of the *Benjamites* to Wife, he should

should be accursed, and he that came not up to the Lord's offering, should surely die. And when they had reared up an Altar in *Bethel*, and made their offering, it was known that the Inhabitants of *Zabesh Gilead* came not up to the offering. Wherefore the *Israelites* sent thither xii. thousand Men, commanding them to slay all the Males, with all the Women also, saving such Women as had never known Man fleshly. And they saved four hundred Damsels, Virgins that never lay with Man, and them they brought to the Host of *Shiloh*, which is in the Land of *Canaan*. Then the *Israelites* having pity on their Brethren the *Benjamites* (because that God had made such a gap among them) went peaceably unto them that were fled unto the Rock of *Rimmon*, and gave them Wives which they had saved of the Women of *Gilead*, but they sufficed them not. Then the Children of *Israel* were very sorry for the breach that the Lord had made in the Tribes of *Israel*, and took great care for the *Benjamites*, how to replenish them with Wives, forasmuch as their Women were all destroyed, and that they might not give their Daughters unto them: And at last rememb'reing the yearly custome of the Daughters of *Shiloh*, they said unto the *Benjamites*: There is a Feast of the Lord yearly kept in *Shiloh*: Go ye thither, and lie in wait among the Vineyards, and when ye see the Daughters of *Shiloh* come dancing a-row, then come ye out of the Vineyards, and catch you every Man a Wife. And if their Friends complain unto us, we will excuse the matter, and say ye have done it, because we did not reserve to each one of you his Wife, in the time of War. And the Children of *Benjamin* did even so, and took them Wives of the daughters of *Shiloh*, and went to their Inheritance, and made them Cities to dwell in, and so were friends with their Brethren the Children of *Israel* again.

Lydia, was a certain Woman and a seller of Purple *Act. 16. 14.*
in

in the City of *Thyatira*, and a worshipper of God, whose heart the Lord so opened at the preaching of *Paul*, that she with all her Household were converted and baptised, saying then to *Paul* and the other Disciples: If ye have judged me to be faithful to the Lord, come into my House, and abide there, and so she constrained them, who found so much faithfulness then in the Woman, that afterward (being cast in Prison and delivered again) they returned into her house to comfort the brethren which resorted thither. *Lydia, Nativity, or generation.*

1. *Mac. 3.*4. *csp.*7. *csp.*13. 12. 24. *Ec.*25. *csp.*

Lysias, being a great Man with *Antiochus* and of his bloud, was such an enemy unto the *Jews*, that the King made him Captain of his Host, who with forty thousand Foot-men and seven thousand Horse-men, went to fight against *Judas Machabeus*: But *Judas* overcame him, and slew three thousand of his Men. Then *Lysias* being sore grieved at *Israels* prosperity, came at another time with three score thousand Foot-men, and five thousand Horsemen, at which time *Judas* overcame him again, and slew five thousand of his Men. Finally, as he lay with *Antiochus* the King, at the City of *Antioch*, *Demetrius* came upon them and slew them both. *Lysias, Dissolving.*

Lysias, was a chief Captain under the Emperour, and having *Paul* committed unto him as Prisoner, was afraid to punish him, because he was a *Roman*. And therefore to know the certainty wherefore the *Jews* had accused him, he brought him forth before the Council, where in the end, fell such dissention and debate among them, that *Lysias* (fearing lest *Paul* should have been pull'd asunder of the *Jews*) took him and had him into the Castle. And having knowledge how the *Jews* had conspired *Paul's* death, he sent him away secretly by night, to *Felix* (being at that time

the

the Emperour's Lieutenant) to whom he wrote on this wise: *Cladus Lysias* unto the most mighty Ruler *Felix* sendeth greeting: As this Man was taken of the *Jews*, and should have been killed of them, I came upon them with *Souldiers* and rescued him, perceiving he was a *Roman*. And when I would have known the cause wherefore they accused him, I brought him forth in their council: There I perceived that he was accused of questions of their Law, and had no crime worthy of death or of bonds. And when it was shewed me, how that the *Jews* laid wait for the Man, I sent him straightway unto thee, and commanded his Accusers, if they had ought against him, to tell it unto thee, Farewel.

Lysimachus, was made the High-Priest of the *Jews*, *Macc. 4.* in the room of *Menelaus* his Brother, by whose Counsel he robbed the Temple and did much mischief: whose wickednes was so manifest unto the People, that they rose up against him, and made a great uproar in the City. Whereupon *Lysimachus* (perceiving whereabout they went) got unto him three thousand unthrifts well armed for his defence: Against whom the Multitude fought so furiously with Club and Bats, and with hurling of stones, and such Weapons as they could get, that they wounded many, slew some, and chased the rest away, and at the last killed the wicked Church-robbet himself, beside the Treasury. *Lysimachus, dissolving Bats.*

Loammi, was the Second Son of *Gomer* the *Hoses 1. 9.* Daughter of *Diblaim*. And when he brought him forth the Lord said: Call his name *Loammi*. For why, ye are not my People, therefore will not I be your God. *Loammi, not my People.*

Lois, was a faithful godly Woman and Grand-*2 Tim. 1. 5.* mother.

mother to *Timothy*, who always brought up her Children and Family, in the fear of God, and knowledge of Christ's Doctrine. *Lois, Better.*

105. 1. 6.

Lo-ruhama, was the Daughter of *Gomer* the Daughter of *Dieblaim*. And when she brought him forth, the Lord said: Call his name *Lo-ruhama*, for I will have no pity upon the house of *Israel* but forget them, and put them clean out of remembrance. *Lo-ruhama, not obtaining Mercy.*

Gen. 11. 31.

Lot, was the Son of *Haran*, Brother to *Abraham*, with whom he went out of *Egypt* toward the south Countrey to come into the Land of *Canaan*. And when they were come to a place called *Bethel*, they had such abundance of Sheep and Cattel between them, that (the Land not being able to receive them both) their Herdmen began to strive together. Whereupon, *Abraham* (to avoid contention) desired that *Lot* and he might break companies. And that he would take and occupy what part of all the Land he would, and he to take the other. Then *Lot* chose the Countrey about *Jordan*, because it had plenty of Water, and dwelt in *Sodom*, till *Chedorlaomer* came and spoiled the City and carried *Lot* away Prisoner, who being rescued by *Abraham* his Uncle, was brought to *Sodom* again. And as he remained among the filthy *Sodomites*, the Lord sent his Angels to destroy the City and Countrey about, which Angels *Lot* received into his house. And before his guests and he were gone to rest, the Men of the City, (replenished with all kind of wickedness) had compassed the house round about, and called to *Lot*, saying: Where are the Men which came in to thee this night? bring them forth to us that we may know them. Then *Lot* went out unto them and said: I pray you my Brethren, do not so wickedly, yet rather than ye should so do, I have two Daughters which

which never knew Man, them will I bring out unto you, and do with them as seemeth you good, only to these men do nothing, for therefore are they come under the shadow of my Roof. And as the *Sodomites* threatened *Lot*, and were pressing upon him to break open the Door, the Angels within put forth their hands, and pulled *Lot* into the House, and shut fast the Door: At the which instant the *Sodomites* without were so smitten with blindnes, that they groped for the Door and could not find it. Then said the Angels to *Lot*: If thou hast any Sons or Daughters or whatsoever thou hast in the City, bring it out with thee, for we are sent to destroy this place, because their sins is great before the Lord. Then went *Lot* to his Sons in-law, who had married his Daughters and told them, but they (thinking their Father had mocked) tarried still. And so as *Lot* made haste (for the Angels could do nothing till he were gone) with his Wife and two Daughters to the City of *Zoar*, which he had requested of the Lord to flye unto, his Wife looking behind her (contrary to the Angels precept) was turned into a Pillar of Salt. Then *Lot* fearing to abide in the City of *Zoar*, (after the Cities were destroyed) got him into the Mountains, where he dwelt in a Cave, with his two Daughters, who (forasmuch as their Father was old and not a Man left in the Country thereabout, whereby they might have Children) consulted together and agreed to make their Father drunk with Wine, and so to lye with him, that they might raise up Seed unto their Father. Which matter being performed and they both with Child, the eldest brought forth *Moab*, which was the Father of the *Moabites*, and the youngest *Ben-Am-mi*, which was the Father of the *Ammonites*, both which Nations were most vile and wicked. *Lot, Wrapped, or Joyned.*

Luke, was a Physician, born in the City of *Antioch*, Col. 4. 14.
2 Tim. 4. 11.
Ff and

Luke lived 84. years, and was buried at *Constantinople*.

and became Saint *Paul's* Disciple and Companion in all his travels. He wrote the Volume of his Gospel, as he had learned of *Paul* and of the other Apostles, as he reporteth himself in the beginning of the same work, saying: As they have delivered them to us, which from the beginning saw them with their eyes, and were Ministers of the things that they declared. But the Volume called the *Acts of the Apostles*, he composed as he had seen, the story whereof came even to *Paul's* time, being and tarrying two years at *Rome*, where the Work was finished. *Luke, his Resurrection.*

M.

MAA C A H, the Daughter of *Talmai* King of *Geshur* was King *David's* Wife, and Mother to *Ab-salom*. *Maacah* the Daughter of *Ab-salom* was Wife to *Rehoboam*, and Mother to *Abijam*, which *Abijam*, his Father *Rehoboam* ordained to reign after him, for the love that he bare to *Maacah* his Mother, above all the rest of his Wives. Read the story of *Asa*. *Maacah, a Woman pressed, or bruised.*

1. Mac. 2, 3.

Machabeus, was the third Son of *Mattathias*, and after his Fathers death, he was made Ruler over the *Jews*. Who (in the defence of the holy Laws) fought most manfully against God's enemies during his Life.

*Machabeus, a Striker, a Fighter. Read *Judas Machabeus*.*

2. Sam. 9. 4.
Ammiel was Father to Bathshebab King David's Wife.

Machir, was the Son of *Ammiel* of *Lodebar*, and a great friend to *Mephibosbeth* the Son of *Jonathan*, who kept him in his House till King *David* sent for him, to his preferment. *Machir, Selling, or knowing.*

3. King. 15. 14. &c.

Manahem, the Son of *Gadi*, besieged *Shallum* King of *Israel* in *Samaria*, and slew him, whose King-

dome

thir
City
stroy
great
King
a th
whic
Man
leav
a Cor

with
Chr

old
mu
ces
Alt
wor
offe
wa
fave
He
Lo
bey
tha
ner
mo
ha
bo
lo

Lo

dome he possessed; and began his Reign in the nine and thirtieth year of *Azariah* King of *Juda*. And because the City of *Tiphsah* would not receive him as theirs, he destroyed the City, and all that was within it. And for this great wickedness and tyranny God stirred up *Pul*, King of *Affyria* against him, unto whom *Manahem* gave a thousand Talents of Silver, to break up his Wars, which Money he exacted of his People, taking of every Man of substance fifty Sicles. He raigned ten years, leaving *Pekahiah* his Son to succeed him. *Manahem*, *Comforter, or Leader of them, or a preparing of heat.*

Manaeu, which was brought up of a Child *Ad. 13. 1.* with *Herod*, at the last forsook him and followed Christ.

Manasses, the Son of *Hezekiah*, was twelve years *2 King. 21.* old when he began his reign over *Juda*, and wrought *2 Chron. 33.* much evil before the Lord. For he built up the high places again which his Father had destroyed. He erected up *Manasses* Altars for *Baal*, and made Groves as *Ahab* did, and put *Esay* the Prophet (who was his Father-in-law) to death. *Esay*. Read the annotation in the Rory of *Esay*.

He set the Image of the Grove in the House, where the Lord said he would put his Name for ever. Over and beyond all these evils, he shed so much innocent blood, that all *Jerusalem* was replenished from corner to corner, and he wrought more wickedness than did all the *Amorites*: Wherefore the Lord gave him over into the hands of the King of *Affyria*, who took *Manasses* and bound him with two Chains, and carried him to *Babylon*. Where at the last, he so humbled himself to the Lord, that he had compassion upon him, and restored him to his Kingdom again. Who after that, became a

good Man, and put down all such abominations, as he before had maintained, and reigned five and fifty years, leaving *Amnon* his Son to succeed. *Manasses, Forgetful, or forgetfulness.*

Esther 2. csp.

Mardocheus, the Son of *Jair*, was a *Jew* born, dwelling in the City of *Shusian*, and one of them which were carried away from *Jerusalem* with *Jechonia King of Juda* (by *Nabuchodonosar*) into *Babylon*. This Man had a fair Damosel in his house named *Esther*, his Uncles Daughter, whose Father and Mother being dead, he brought up as his own Daughter, so long till at last (for her beauty and fairnes) she was taken up by the King's Commission (with other more) and had to the Court, there to be brought up at the Kings charges, in an house appointed, for that purpose the King had called them for. And every day would *Mardocheus* walk before the Womens house, to hear and know how *Esther* did, and what should become of her, whose Lot in process was to be made Queen in the stead of *Vasthi* late deposed. And on a time as *Mardocheus* sat in the King's Gate, he heard an inkling of certain Treasons conspired against the King's own Person, by two of his Privy-Chamber, *Bigthan* and *Theres*, which treason, he caused *Esther* to open unto the King, and to certifie his grace thereof in his name. Upon whose certification, inquiry being made and found true, the Conspirators were put to death, and the matter Registered in Chronicle for a remembrance of their act. After this, because *Mardocheus* would do no reverence to *Haman*, both he and the *Jews* should all have been slain in one day. Whereof *Mardocheus* having knowledge, he rent his Cloaths, and put on mourning Apparel, and so ran thorow the City of *Shusian* (where their destruction was devised) Crying out until he came to the King's Gate, where he might not be suffered to enter, in that array. Then *Esther* hearing thereof, was sore asto-

nished,

nished; and sent him other Rayment to put on: But he refusing the Rayment, declared unto the Messenger the whole effect of *Haman's* commission and working, and took him a Copy of the same, to give to *Esther*, charging her to go unto the King, for the Lives and safeguard of her People: For who can tell (quoth he) whether God hath called her to the Kingdom for that purpose or no, it may be that he hath: And therefore if she now hold her peace, the *Jews* shall have help from some other place, and so shall she and her Fathers house be utterly destroyed. And so while *Esther* went about the deliverance of the *Jews*, *Mardocheus* was exalted into the King's favour, to the great rejoicing of all the *Jews*, whose Wealth he fought so long as he lived. Read the story of *Esther* and *Haman*. *Mardocheus*, a bitter contrition, or repentance.

Mardocheus
lived 198.
years, as
Philo wit-
nesseth.

Mary, the Virgin, and Mother of God (whose Parents are not expressed in Scripture) was affianced to a certain good Man of her own stock and Tribe (which was of *Juda*) named *Joseph*. And before she came to dwell with him, the Angel *Gabriel* being sent of God, came and saluted her, saying: Hail full of Grace, the Lord is with thee, blessed art thou among Women. The Virgin seeing the Angel, was sore abashed at his words, and mused much in her mind, what salutation that should be. Then said the Angel, Fear not *Mary*, for thou hast found favour with God, for lo, thou shalt conceive in thy Womb, and bear a Son, and shalt call his Name *Jesus*, &c. Then *Mary*, because she would be resolved of all doubts, to the end she might the more surely embrace the promise of God, said: How shall this be, seeing I know no Man? The Holy Ghost (quoth the Angel) shall come upon thee, and the power of the Most Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the Son of God, &c. Then said *Mary*: Behold the Hand maid

Matth. 1. 161.
Luk. 1. 27. &c.

maid of the Lord, be it unto me according to thy Word, Upon this, she prepared her self with speed, to go and visit her Cousin *Elizabeth*, with whom she remained three Months, and returned home again: And shortly after, went with *Joseph* her Husband from the City of *Nazareth*, to the Land of *Jewry* to a City called *Bethlehem*, there to be taxed (according to the Emperour *Augustus* commandment) because they were of the House and Lineage of *David*. And being forced to lye in the stable, for lack of room in the Inne, her hour came to be delivered, and there she brought forth *Christ Jesus* the Saviour of the World. And when she was purifed, and had been at *Jerusalem* with her Child, and performed all things there according to the Law, she returned with *Joseph* her Husband, home to the City of *Nazareth* again. And being accustomed yearly she and her Husband to go up at the Feast of *Easter* to *Jerusalem*, she chanced one time to leave her Son behind her, and when she had turned back, and sought him out, and found him, she said: Son, why hast thou thus dealt with us? thy Father and I have sought thee with heavy hearts. Another time as she was with her Son at a Marriage, in *Cana*, a Town in *Galilee*, when the Wine failed at the Feast, she told her Son that they lacked Wine, and receiving his answer meekly, bad the Ministers to do whatsoever he commanded them. Finally, as she stood by the Cross, whereon her Son shed his bloud, as well for her as all other Christians, sorrow pierced her heart like a Sword, according to *Simeon's* prophecie. *Mary*, the Wife of *Cleophas*, was her sister.

Mar. 15. 40.
16. 1.

Mary, *Salome* was a certain godly Woman, who (among other) ministred of her substance to *Jesus*, and followed him from *Galilee*, and after he was crucified, bought sweet odors to anoint his Body, and was a Witness of his Resurrection.

Mary,

Mary, the Mother of *John Mark*, into whose House *Abd. 12. 12.* Peter came (after the Angel of God had delivered him out of Prison, from the hands of *Herod*) where many were gathered together in prayer.

Mary * **Magdalene**, dwelt in *Bethany*, and *John 12. 12.* *Luk. 7. 37. &c.* was a sinful Woman. And in token of her great repen-
tance, she went to *Jesus* as he sat at Meat in one of * *Magdalene*
the Pharisees houses, with a Box of Ointment in her hand, falling down at his Feet weeping and washing them with the tears distilling down from her eyes, and wiped them with the hairs of her head, and also kissed them, and anointed them with sweet Ointment. Then *Jesus* seeing the great faith of the Woman, said unto her: *Mary*, thy Faith hath saved thee, go in peace. Then *Mary* feeling her self much bound to *Christ*, which had forgiven her so many sins, fell in so great love, that all *Luk. 10.* her whole meditation and study was upon him. Inso-
much that when *Martha* her Sister was cumbered about much serving of *Christ* at the Table, *Mary* (choosing the better part) sat at *Jesus* feet, to hear his Preaching. And when he suffered his Passion, she stood by the Cross *John 19. 25.* with *Mary* his Mother to see the end. And the morrow after the Sabbath-day, when she came to the Sepulchre, and saw the stone taken away from the Tomb, she ran to *Peter* and *John*, and told them, who ran to the Grave, and tryed the matter, and returned back again, leaving *Mary* standing at the Grave weeping. And as she bowed her self into the Grave, she saw two Angels sitting in white clothing, who said unto her, Woman, why weepest thou? They have taken away my Lord (quoth she) and I know not where they have laid him. And turning her self about, she saw *Jesus* standing, but knew him not, to whom he said: Woman, why weepest thou? whom dost thou seek? She (suppo-

maid of the Lord, be it unto me according to thy Word, Upon this, she prepared her self with speed, to go and visit her Cousin *Elizabeth*, with whom she remained three Months, and returned home again: And shortly after, went with *Joseph* her Husband from the City of *Nazareth*, to the Land of *Jewry* to a City called *Bethlehem*, there to be taxed (according to the Emperour *Augustus* commandment) because they were of the House and Lineage of *David*. And being forced to lye in the stable, for lack of room in the Inne, her hour came to be delivered, and there she brought forth *Christ Jesus* the Saviour of the World. And when she was purifid, and had been at *Jerusalem* with her Child, and performed all things there according to the Law, she returned with *Joseph* her Husband, home to the City of *Nazareth* again. And being accustomed yearly she and her Husband to go up at the Feast of *Easter* to *Jerusalem*, she chanced one time to leave her Son behind her, and when she had turned back, and sought him out, and found him, she said: Son, why hast thou thus dealt with us? thy Father and I have sought thee with heavy hearts. Another time as she was with her Son at a Marriage, in *Cana*, a Town in *Galilee*, when the Wine failed at the Feast, she told her Son that they lacked Wine, and receiving his answer meekly, bad the Ministers to do whatsoever he commanded them. Finally, as she stood by the Crofs, whereon her Son shed his bloud, as well for her as all other Christians, sorrow pierced her heart like a Sword, according to *Simeon's* prophecie. *Mary*, the Wife of *Cleophas*, was her sister.

Mary, *Salome* was a certain godly Woman, who (among other) ministred of her substance to *Jesus*, and followed him from *Galilee*, and after he was crucified, bought sweet odors to anoint his Body, and was a Witness of his Resurrection.

Mary,

Mary
Peter
out of
were g

Mary
was a f
tance, t
the Ph
hand, t
them w
wiped t
them,
Jesus s
her: *M*
Mary f
forgive
her wh
much t
much s
better
And w
with *M*
after th
and sa
ran to
the Gr
gain,
And a
Angel:
Woma
Lord
laid hi
standin
man,

Mary, the Mother of *John Mark*, into whose House *Peter* came (after the Angel of God had delivered him *out of Prison*, from the hands of *Herod*) where many *were gathered together in prayer.* *Act. 12. 12.*

Mary * **Magdalene**, dwelt in *Bethany*, and *Joh 12. 12.* was a sinful Woman. And in token of her great *repentance*, she went to *Jesus* as he sat at *Meat* in one of the *Pharisees* houses, with a Box of *Ointment* in her hand, falling down at his Feet weeping and washing them with the tears distilling down from her eyes, and wiped them with the hairs of her head, and also kissed them, and anointed them with sweet *Ointment*. Then *Jesus* seeing the great faith of the Woman, said unto her: *Mary*, thy *Faith* hath saved thee, go in peace. Then *Mary* feeling her self much bound to *Christ*, which had forgiven her so many sins, fell in so great love, that all *Luk. 10.* her whole meditation and study was upon him. In so much that when *Martha* her Sister was cumbered about much serving of *Christ* at the Table, *Mary* (choosing the better part) sat at *Jesus* feet, to hear his Preaching. And when he suffered his Passion, she stood by the Cross *Joh 19. 25.* with *Mary* his Mother to see the end. And the Morrow after the Sabbath-day, when she came to the Sepulchre, and saw the stone taken away from the Tomb, she ran to *Peter* and *John*, and told them, who ran to the Grave, and tryed the matter, and returned back again, leaving *Mary* standing at the Grave weeping. And as she bowed her self into the Grave, she saw two Angels sitting in white clothing, who said unto her, Woman, why weepest thou? They have taken away my Lord (quoth she) and I know not where they have laid him. And turning her self about, she saw *Jesus* standing, but knew him not, to whom he said: Woman, why weepest thou? whom dost thou seek? She

(suppo-

* *Magdalene*
significeth
magnified, or
exalted.

20. 1, 2, &c.

(supposing it had been the Gardiner) said: Sir, if thou hast born him hence, tell me where thou hast laid him, and I will fetch him: Then said *Jesus*, *Mary*: with that she turned her self, and said, *Rabboni*, which is to say, Master, and fell down to the ground to have kissed his Feet. But to withdraw her from that, *Jesus* said: Touch me not: but go and tell my brethren that I ascend to my Father and your Father, to my God and your God. Then went *Mary* to the Disciples, and told them that she had seen the Lord, and what things he had said unto her. Read the story of *Martha* her Sister, and of *Lazarus* her Brother.

Mark, the Evangelist, is thought to have been *Peter*'s Disciple, and to write his Gospel, according as he heard *Peter* preach, and shew every thing by mouth, and to have planted the first Church in *Alexandria*, where he died in the eighth year of the reign of *Nero*, in whose place succeeded *Anianus*. Of this *Mark*, speaketh *Peter*, in his first Epistle, the fifth Chapter, saying: The Congregation of them, which at *Babylon* are companions of your Election, saluteth you, and so doth *Mark* my Son. *Mark*, *Filed*, or *rubbed*.

Ad. 12. 12.

14. 21.

25. 37. &c.

Luke 10.

Mark, otherwise called *John the Son of Mary*, was Minister to *Paul* and *Barnabas*, what time as they were sent by the Holy Ghost from *Antioch*, to preach the Gospel unto the Heathen, which *Mark* at *Pamphylia*, departed back from them again. For the which cause, *Paul* (the next Journey that he and *Barnabas* made) would not suffer *Mark* to go with them, wherefore *Barnabas* departed from *Paul*, taking *Mark* (who was his Sisters Son) with him into *Cyprus*.

Martha, and *Mary Magdalene*, were two Sisters, dwelling in the City of *Bethany*, which two had a Brother

ther
Jesus
and se
unto h
to min
he ans
trouble
Mary
from J
ny to
Lord,
died.
dost as
Thy
know
last da
Life, I
yet sha
Me, sh
Marth
which
sus ca
had co
Marth
hath b
(Jesus)
glory
red fr
comfo

Ma
was o
Men t
fast in
mities
rusale

ther named *Lazarus*. This *Martha* (on a time) invited *Jesus* to dinner. And being cumbred about much serving, and seeing her Sister *Mary* sit still at *Jesus* Feet, said unto him: Dost thou not care, that my sister hath left me to minister alone? Bid her come and help me. To whom he answered: *Martha, Martha*, thou carest and art troubled about many things: verily, one is needful, *Mary* hath chosen the best part which shall not be taken from her. On a time as *Jesus* was coming to *Bethany* to heal her Brother *Lazarus*, she met him, saying: *John ix cap.* Lord, if thou hadst been here, my Brother had not died. Nevertheless now I know, that whatsoever thou dost ask of God, he will give it thee. Then said *Jesus*, Thy Brother shall rise again. Yea (quoth *Martha*) I know that he shall rise again in the Resurrection at the last day: I am (said *Jesus*) the Resurrection and the Life, he that believeth on me, yea though he were dead, yet shall he live, and whosoever liveth and believeth in Me, shall not dye: Believest thou this? Yea Lord (quoth *Martha*) I believe that thou art Christ the Son of God, which should come into the World. After this when *Jesus* came to the place where *Lazarus* was buried, and had commanded the stone of his Grave to be taken away, *Martha* said: Lord, by this time he stinketh, for he hath been dead four days. Said not I unto thee (quoth *Jesus*) that if thou didst believe, thou shouldst see the glory of God? And so she saw her Brother *Lazarus* restored from death to life, to the glory of God and her great comfort. *Martha, Bitter, or Provoking.*

Mattathias, the Son of *Simeon* the Priest, which *Mat. 2.* was of the stock and kinred of *Joaris*, had five valiant Men to his Sons, and dwelt in *Modin*, remaining stedfast in the Laws of God, notwithstanding the great calamities that were come upon the People of *Juda* and *Jerusalem*, for the which *Mattathias* made piteous la-

mentation, crying upon God to strengthen him and his Sons against the Heathen, that had so wasted the People, and defiled his Sanctuary. And while he and his Sons were thus mourning in Sackcloth, for the destruction of the holy City: *Antiochus* the King, sent certain Commissioners to the City of *Modin*, to compel such *Jews* as were fled thither, to forsake their own Laws, and to serve the Idols of the Heathen. Who (after they had turned the heart of many) spake to *Mattathias* on this wise: Thou art (said they) a Noble man of high reputation, and great in this City, and hast many Children and Brethren: Come thou first of all and fulfil the King's commandment, like as the Heathen have done, and the Men of *Juda*, with such as remain at *Jerusalem*, and so shalt thou and thy Sons be in favour with the King and greatly enriched. Nay said *Mattathias*: Though all Nations under the King's Dominion, fall away every Man from the Law of their Fathers, yet will I, my Sons and my Brethren, walk in the Laws of our Fathers. God forbid we should forsake the Laws and Ordinances of God, we will not, for no Man's pleasure, transgres our Religion, or break the Statutes of our Law. And as he had spoken these words, a certain *Jew* came forth, and openly in the sight of all Men, did sacrifice unto the Idols upon the Altar in the City of *Modin* according to the King's commandment, which thing so grieved *Mattathias*, that (for very Zeal he had to the Laws of God) he started him up, and ran upon the *Jew*, and killed both him & the Commissioner, that compelled him so to do, and ran his way cryng thorow the City, and saying to the People, whosoever is fervent in the Law, and will keep and stand by the Covenant, let him follow me. So he and his Sons fled into the Mountains, and many other godly Men, with their Wives and Children, and all that they had, got them into the Wildernes. And being there, the Heathen went against them

on

on the
for on
would
ring o
friends
do not
soon re
cluded
bath c
their l
fore. W
gogue
tion) w
were s
but fel
force a
and do
and k
when
Sons l
and w
and o
tain,
buried
Ma

M
his F
law l
Doch

M
nathan
fave

D

on the Sabbath day, and slew Man, Woman and Child, for on that day the *Jews* would make no resistance, but would dye in their innocence: Then *Mattathias* hearing of this, was very sorry, and counselling with his friends, said: If we do as our Brethren have done, and do not fight for our Lives, and our Laws, the Heathen will soon root us all out of the Earth, whereupon they concluded, that whosoever did bid them battel on the Sabbath day, that they would rather manfully fight for their Laws, than dye as their Brethren had done before. Upon the which conclusion, came the whole Synagogue of the *Jews* (with all such as were fled for Persecution) to *Mattathias*: And being gathered together, they were so great an Host, that they feared not their enemies, but fell upon them and slew a great number. And by their force and strength, they went about the Coasts of *Israel* and destroyed the Altars, and circumcised their Children and kept their Laws in spight of them all. Finally, when the time of his death drew nigh, he called all his Sons before him, exhorting them to prefer the Laws and wealth of their Countrey, before their own Lives, and ordained *Simon* his eldest Son, to be as it were their Father, and *Judas Machabeus* to be their Captain, and so giving them his blessing he dyed, and was buried in his Fathers Sepulchre in the City of *Modin*.

Mattathias, the gift of the Lord.

Mattathias, the Son of *Simon*, was killed with ^{1 Mac. 16.} his Father at a Banquet, which *Ptolemy* his Brother-in-law had prepared for them, in a Castle of his called *Doche*.

Mattathias, the Son of *Absalemus* stuck by ^{2 Mac. 15.} *nathas*, when all his Men forsook him and fled the Field, save *Judas* the Son of *Calphi*.

Matthew, the Evangelist. Read the Story of
Gg 2 Levi.

Levi. Matthew, Given.

King o

Act. 1. 23.

Lots.

Gen. 5. 21, &c.

Matthias, was a faithful Disciple of Christ, and one that had his conversation always among the Apostles, even from the beginning of Christ's preaching to the last end. And now, for as much as *Judas* the Traytor was fallen from Christ: he (with another godly Man called *Joseph* or *Barsabas*) was appointed to stand in election, which of them two should succeed in the place of *Judas*. And when the Apostles had made their prayers to God, and given forth their lots, the lot fell on *Matthias*, and so he was counted with the eleven Apostles.

Matthias, the Lords Gift.

Methuselah, was the Son of *Enoch*, and lived an hundred eighty and seven years, and begot *Lamech*; And after that he lived seven hundred and eighty two years, and begot Sons and Daughters; and when he had lived in all, nine hundred three-score and nine years, he died. *Methuselah, be sent his death, or the weapons of his death.*

Gen. 14. 18.
Heb. 7. 1.

Melchisedek, is called King of *Salem*, and the High Priest of the most High God. When *Abraham* had rescued *Lot* his Nephew out of the hands of the *Assyrians*, and was returned from the slaughter of the Kings, *Melchisedek* met him with Bread and Wine, to refresh *Abraham* and his Souldiers, and blessed him, saying: Blessed be *Abraham* of the most High God possessor of heaven and earth, and blessed be the most High God which hath delivered thine enemies into thy hand: And *Abraham* gave him tythes of all things. The Scripture reporteth *Melchisedek* to be, without Father, without Mother, without Kin, and hath neither beginning of his days, neither yet end of his life, but is likened unto the Son of God, and continueth a Priest for ever. *Melchisedek,*

King

King of Righteousness.

Menelaus, was Brother to *Simon* and *Lysimachus*, ^{2 Mac. 4.} two as ungracious as himself. This ambitious Man by deceit, got the High-Priest's Office from *Jason* on this wise: When that good and godly Man *Onias* had the superiority, *Jason* his Brother found the means to corrupt *Antiochus* the King with Money, and so got the Office out of his Brother's hands. And when the time came that *Jason* should pay the Money to *Antiochus*, he sent it by the hand of *Menelaus*, in whom he had great confidence. But when *Menelaus* was come to the King, he so craftily handled the matter with flattery and fair promises, that he both defrauded the King of his Money, and *Jason* of his Office: which when he had obtained, he return'd with an high stomach, more like a cruel tyrant, and the wrath of a wild brute beast, than any thing that be seemed a Priest. But when the King had knowledge of all his deceit and falsehood, he discharged him again, putting *Lysimachus* his Brother in his room. Then *Menelaus* being thus thrust out of Office, waited his time to be revenged. And when he had spied the King about his weighty affairs (as in the suppression of certain Rebels) leaving *Andronicus* behind him to be his Lieutenant, and supposing then to have a convenient time, he went and stole out of the Temple certain Vessels of Gold, and gave them to *Andronicus*. And after he had made him his assured friend, he ministred such wicked counsel both to *Andronicus* and *Lysimachus* his Brother, that the one murdered *Onias*, and the other spoiled and robbed the Temple of God. Wherefore the King at his return again, caused *Andronicus* to be put to death, and the other, the People furiously fell upon him and killed him. And forasmuch as *Menelaus* was greatly suspected to be the chief causer of all this murder, a Court was called, and many sore complaints laid against:

gaint him. Then *Menelaus* (perceiving himself in the King's displeasure, and danger of his Laws) went to *Ptolomy* (one of the three Ambassadors) and with *Monney* made him his friend, who went to the King, and so laboured the matter, that he brought *Menelaus* into such favour with the King again, that he was quite discharged from all accusations, and his Accusers condemned to death. Thus through covetous Magistrates, *Menelaus* remained still in Authority, being now more malicious unto the *Jews* (his own Nation) than ever he was, as it appeared afterward, what time as he aided *Antiochus*, and was his guide to the spoiling of the Temple. But at the last, his falsehood came to a foul end, for *Lysias* which was Lord-Steward to *Antiochus*, and Chief Ruler of all his matters, so informed the King of his ungraciousness, that he commanded *Menelaus* (who had done so much mischief against the Altar of God, whose fire and ashes were holy) to be cast into a tower of fifty cubits high, heaped up with ashes, and so miserably ended his life. *Menelaus, Strength of the people.*

1 Sam. 18. 17. **Merab**, was the Eldest Daughter of King *Saul*, who promised her in marriage to *David*: But ere the time came that *David* should enjoy her, *Saul* gave her to another Man named *Ariel*, by whom she conceived, and bare him five Sons. *Merab, Fighting, or chiding, or multiplying.*

2 Sam. 21. 8. **Mesa**, the King of *Moab* was a great Lord of Sheep. And whereas the *Moabites* had of long time payed Tribute unto the Kings of *Israel*, every year one hundred thousand Lambs, with so many Rams or Weathers in the Wool, with their Fleece upon their backs, this King would pay none to *Joram* the Son of *Ahab*, for the which *Joram* made War against him, and overcame him. *Mesa, Health, or the water of health, or looking upon*

upon th

M

Ephraim

which

Ephod

Priest,

vite c

Which

year, t

he had

I sure

my Pi

as the

ent fo

dwell

they ca

by tho

Land,

and a

him p

dols a

was no

as it v

Israel,

gone,

the C

rescue

and t

then

good,

Mic

Lord,

upon the Water.

Micah, was a certain Man dwelling in Mount *Ephraim* Judg. 17. cap., whose Mother made him an Idol of Silver, which he set up in the House of his Gods, and made an Ephod, and consecrated one of his own Sons to be his Priest, and so continued, until it chanced a young Levite came from *Bethlehem Iuda* to seek service: Which Levite *Micah* hired for ten silverlings by the year, two garments, and meat and drink. And when he had hired the Levite, he was glad, saying: Now am I sure that God will love me, seeing I have a Levite to my Priest. At this time, the Tribe of *Dan* (forasmuch as the portion which *Joshua* gave them, was not sufficient for all their Tribe) went to seek them a place to dwell in. And as they were going to the City of *Laish*, they came by the house of *Micah*: And being enformed by those Men, whom they had sent before to spie out the Land, how there was in the house of *Micah*, a graven and a molten Image, they turned in thither, and saluted him peaceably, but at their departing they took his Idols against the Levite's will, persuading him, that it was not so good to be a Priest unto the house of one Man, as it was to be a Priest unto a whole Tribe or Kinred in *Israel*, and so took him away with them also. And being gone, *Micah* made a great out-cry, and followed after the Children of *Dan* with all the power he could make to rescue his Gods: but being persuaded to be content, and to get him home, lest a worse thing did happen, he then (perceiving he was not able to make his Party good,) returned back again. Read the Story of *Dan*.

Micah, who like our God, or poverty, or the lowliness of the Lord, or the Lord striking.

Michael, the Son of *Israhia*. 1 Chron. 7. *Michael, who is like the Lord.*

Michael,

Dan. 10. 13. **Michael**, one of the chief Princes that was sent to comfort *Daniel*.

Jude. **Michael**, the Arch angel which strove against the Devil, and disputed about the Body of *Moses*.

Rev. 12. 7. **Michael**, and his Angels, that fought against the Dragon.

1 King. 22. **Micajah**, the Son of *Imlah*, was a Prophet in the days of King *Ahab*, and because he would not flatter the King, as the four hundred false Prophets had done, but prophesied plainly of the King's death, he was smitten and cast in Prison. **Micajah, Poor, or low and base.**

1 Sam. 18. 20. &c. *19. 11. &c.* **Michal**, was the second Daughter of King *Saul*, whom he gave to *David* to be his Wife, that she might be a snare to bring him into the hands of the *Philistines*. But *Michal* loved *David* so well, that he could not have his purpose that way: For when he sent Men to watch his House and to slay him, *Michal* told *David*, saying: Except thou save thy self this Night, to morrow thou wilt be slain. Wherefore to save the life of *David*, she let him down at a Back-window, and layed an Image in his Bed, with a Pillow under his Head, stuffed with Goats hair, and covered it with a Cloth. And when the Men came into the House (in the Morning) and asked for *David*, *Michal* said he was sick. The Messengers then (thinking to have carried him, Bed and all to the King as he had commanded) went into *David*'s Chamber, and when they came there and found nothing else in the Bed but a block, they were ashamed, and so returned to *Saul* and told him. Then *Michal* being demanded, wherefore she had so derided him, and sent his enemy

him to
took he
of *La*
death
by *Ab*
ing b
David
behold
Ark, s
him a
rious v
vered
as a Fo
David
Barren
perfect

M
his Fe
fancy
was br
ther)
Kingd
all the
chief
eab hi
for so
and e
when
ble, b
ned st
his Se
false r
from L
to Je

enemy away, made her excuse, that if she had not let him go, he would have killed her. After this her Father took her from *David*, and gave her to * *Psaltei* the Son of *Lais* to Wife, with whom she remained till the death of *Saul*, and then was restored again to *David* by *Abner*'s means. Finally, when *David* came dancing before the Ark of God in his shirt, to the City of *David*, it chanced *Michal* to look out at a Window, and beholding the King how he leaped and danced before the Ark, she began to despise him in her heart, and meeting him after all things were done, she said : O how glorious was the King of *Israel* this day, which was uncovered to day in the eyes of the Maidens of his Servants, as a Fool uncovereth himself! And for thus despising of *David* the Servant of God, the Lord plagued her with Barrenness that she never had Child. *Michal, who is perfect.*

Mephibosheth, the Son of *Jonathan* was lame in his Feet, by reason his Nurse (by misfortune) in his infancy let him fall to the Ground out of her Arms, and was brought up and nourished (after the death of his Father) in the House of *Machir*, till *David* coming to his Kingdom, took him from thence, and restored him to all the Land of King *Saul*, making *Ziba* his Servant chief Overseer and Receiver of the Lands, and to see *Micah* his Master's Son well brought up and cherished, for so much as *Mephibosheth* should remain with him, and eat and drink at his own Board. Now after this, when *David* was brought into so great affliction & trouble, by reason of *Absalom* his Son, *Mephibosheth* remained still at *Jerusalem* and never removed. But *Ziba* his Servant went after *David* with a present, and by false report of *Mephibosheth* his Master, got his Land from him. And when the King was returned and come to *Jerusalem* again, then *Mephibosheth* (who had nei-

* Look in the history of *Psaltei* how he used *Michal* David's Wife.

ther washed his Feet, nor dressed his Beard, nor washed his Cloaths from the time the King departed, until he returned in peace) went out to meet him, and when the King saw him, he said: Wherefore wentest thou not with me *Mephibosheth*? He answered: My Lord, O King, my Servant deceived me, for thy Servant said: I would have mine Ass saddled to ride thereon for to go with the King, because thy Servant is lame: Therefore *Ziba* hath falsely accused thy Servant to my Lord the King, but my Lord the King is as an Angel of God: Do therefore what it pleaseth thee, for all my Fathers House were but dead Men before my Lord the King, and yet didst thou set thy Servant, among them that did eat at thine own Table: What right have I to cry any more unto the King? Then said *David*, why speakest thou yet in thine own cause, I have said, Thou and *Ziba* divide the Land between you. Yea, said *Mephibosheth*, let him take all, seeing my Lord the King is come home in peace. *Mephibosheth*, *shame or confusion from the mouth*.

2 Sam. 21. 8.

Mephibosheth, the Son of *Rizpah*, King *Saul*'s Concubine, was by the *Gibeonites* (with his Brother *Armoni*) hanged for their Father's offence.

Exo. 6. 20.

15. 20.

Num. 12. 1, 10.

Miriam, was the Daughter of *Amram* and *Jacobebed*, and Sister to *Aaron* and *Moses*. When her Brother *Moses* had brought the Children of *Israel* thorow the red Sea, *Miriam* the Prophetess took a Timbrel in her hand with other Women following in like sort, and began joyfully to sing and dance. Their Song was this: Sing ye unto the Lord, for he hath triumphed gloriously: The Horse and his Rider hath he overthrown in the Sea. After this she grudged against *Moses*, because he had taken an *Ethiopian* Woman to his Wife, wherefore the Lord smote her with Leprosie. Then *Moses* (partly for pity, and partly

partly
the Lo
If her
not ha
out of
was re
Moses
there
reaching

Be
Compa
the ho
Mes
waters

M
comm
Gold
Salma
which
score.

M
prian
in wh
son, a

M
raucle
raoh
Midw
forth
yet M
ftandi
three

partly at the intercession of *Aaron* his Brother) besought the Lord to heal her, who made him answer, saying: If her Father (in anger) had spit in her Face, should she not have been ashamed seven days? Let her be shut out of the Host seven days, which being done, she was restored, and received in again. Finally, when *Moses* and the Children of *Israel* were come to *Kadesh*, there she died and was buried. *Miriam, exalted, or reaching.*

20. 1.

Meshach, first called *Misbael*, was one of *Daniel's* *Dan. 1. 7.* Companions, and one of the three which was cast into the hot burning Furnace, and miraculously preserved. *3. cap.*

*Mesha*ch, prolonging, or drawing to him, or compassing the waters, or hedging.

Mithridates, was King *Cyrus's* Treasurer, at whose *3. Eyd. 2.* commandment, he delivered all the holy Vessels of Gold and Silver pertaining to the House of the Lord, to *Salmanassar* the Deputy in *Jewry*. The number of which Vessels was five thousand eight hundred and three score. *Mithridates, dissolving the law.*

Mnason, was a certain godly Man, and a *Cyprian* born, who had of long time believed the Gospel, in whose House *Paul* was lodged at *Jerusalem*. *Mnason, a searcher out, or promising, or rememb*ring.

Moses, the Son of *Amram* and *Jochebed*, was miraculously preserved at his birth. For whereas *Pharaoh* the King of *Egypt* had straitly commanded the Midwives, that whensoever they saw an *Hebrew* bring forth a Man-child, they should cast it into the River, yet *Moses* being born, and a proper Child, was (notwithstanding the King's Commandment) kept secretly three Months. And when his Parents could hide him no

Exod. 2. cap.

Moses signifieth, preferred from the water.

longer, they closed him in a Basket made of Reed or Bulrushes dawbed with slime and pitch, and laid him in the River. And as the Child's sister stood looking, what should become of him, it came to pass that King *Pharaoh's* * Daughter came a walking by the River side, who seeing the Basket floating upon the River, caused one of her Folks to take it up. And when she had opened the Basket and saw the Child, she had pity upon it, and caused the Maid (his sister) to fetch her a Nurse, who went and brought his own Mother. And so the Child being nursed and brought up in *Pharaoh's* house, was instructed from his Childhood in all manner of cunning and wisdom of the *Egyptians*, and became mighty in words and deeds, saving in his speech he had an impediment. And when he was full forty years old, it came in his heart, to go and visit his Brethren the Children of *Israel*, whom *Pharaoh* vexed without all measure. And as he saw an *Egyptian* smiting an *Hebrew*, he slew the *Egyptian*, and hid him in the Sand: The next day he went again, and found two *Israelites* striving together, and demanded of him that had done the wrong, wherefore he smote his Fellow: who made thee a Judge (quoth he) or a Ruler over us? Thinkest thou to kill me, as thou didst the *Egyptian* yesterday? Then *Moses* perceiving his fact to be known, refused to be call'd the Son of the Daughter of *Pharaoh*, and fled into the Land of *Midian*, where he was received into the House of *Jethro*, who gave to him in Marriage his Daughter *Zipporah*, by whom (in process) he had two Sons. And when he had continued with *Jethro* his Father-in-law forty years, and kept his Sheep, the Lord appeared to him in the Wilderness of *Sinai*, out of a Bush, which seemed to be all on fire, and there gave him Authority to go into *Egypt* to deliver his People out of the Bondage of *Pharaoh*. Who at last (after divers Miracles done by him, in the sight of *Pharaoh*, for the confirmation of his Authority) brought them

* Her name
was *Termuth*.

How that
Moses' im-
pediment of
speech came.
The King (on
a time) for his
Daughter's
sake, took the
Child in his
arms, and
set the Crown
upon his
Head, which
Moses, as it
were, chil-
dishly play-
ing, hurled to
the ground,
and with his
Foot spurned
it. At the
which, the
Priest cried
out, saying
that this was
he, of whom
it was pro-

thor
Bond
fused
full o
and
Sepul

N
the s
had
and
King
phet
of hi
his I
Lett
thee
of hi
ter,
and
he se
of th
And
at th
wash
who
I tho
and
his h
bana
all th
them

thorow

thorow the red Sea, and delivered them quite out of pheſied, that he ſhould deſtroy Egypt. Then *Tir-*
Bondage. Thus was *Moses*, whom they had before re-
fused, both their Deliverer and Ruler. He was a Man
full of meekness, he lived one hundred and twenty years,
and was buried by Angels in the Land of *Moab*, whose
Sepulchre was never known. Moses, drawn up.

N.

NAAMAN, Captain of the || Host of the King of *Syria*, was a mighty Man, and honourable in the sight of his Lord, because that by him the Lord had delivered the *Syrians*. He was also a valiant Man, and expert in Wars, but was a Leper. Wherefore the King of *Syria* being informed that there was a Prophet in *Samaria*, that could heal his Servant *Naaman* of his Leprosie, ſent him to *Joram* King of *Israel* with his Letter, containing this tenor: Now when this Letter is come unto thee, understand that I have ſent thee *Naaman* my Servant, that thou mayest heal him of his Leprosie. And when the King had read the Letter, he rent his Cloaths, ſaying: Am I a God to kill and to give life, that he ſendeth to me, that I ſhould heal a Man of his Leprosie? Consider I pray you, how he ſeeketh a quarrel againſt me. The Prophet hearing of this, ſent to the King, to ſend *Naaman* unto him. And when he was come to the house of *Elifz*, and stood at the Door, the Prophet ſent him word, and bad him go wash him ſeven times in *Jordan*, and he ſhould be whole. Then *Naaman* departed in diſpleaſure, ſaying: I thought with my ſelf he will ſurely come out, and ſtand, and call on the Name of the Lord his God, and put his hand on the place, and heal the Leprosie. Are not *A-*
bana and *Pharpar*, Rivers of *Damascus*, better than all the Waters of *Israel*, may I not as well wash me in them and be cleansed? Then one of his Servants ſaid:

Father,

he ſhould deſtroy Egypt. Then *Tir-*
muſt excuſe the Child, al-
ledging his infancy and lack of diſ-
cretion. And for proof thereof, cau-
ſed burning Coals to be put to his mouth, which the Child with his Tongue licked, where-
by he ever af-
ter had an impe-
diment in his Tongue.

Lanquet.

|| 2 Sam. 5.

Father, if the Prophet had commanded thee to do a great thing, wouldst thou not have done it? how much rather than, when he saith to thee, wash and be clean? And so at his Servant's persuasion, he went to *Jordan*, and washed him seven times as the Prophet had commanded, and being whole, he returned to the Prophet, and gave thanks unto God, saying: Now I know that there is no God in all the World, but in *Israel*. And so making promise, he would never offer sacrifice nor offering to any other God, save unto the Lord God of *Israel*: he returned home into his Countrey again.

Naaman, *Fair, or beautiful.*

1 Sam. 25.
2, 3, &c.

Nabal, was a great rich Man, but of churlish nature, and froward condition. As he lay in *Carmel* in the time of his Sheep-sheering, *David* sent certain of his Men, desiring *Nabal* to help him now in his great necessity with some of his Victuals whatsoever he would, and he would requite him, at one time or other. But he notwithstanding their message, made them this churlish answer again: who is *David*? or who is the Son of *Jesse*? There be many Servants now a-days that break away from their Masters, shall I then take away my Bread, and my Water, and my Flesh, which I have killed for my Sheerers, and give it unto Men whom I know not whence they be? And so with this answer, the Messengers departed. Read the story of *Abigail*, for the rest of his life. *Nabal, a Fool.*

1 Kings 21.

Naboth, was a certain rich Man, and a *Jezerelite* born, whose Vineyard lay joyning hard by the Palace of *Ahab* King of *Israel*, which Vineyard, the King would fain have bought, and given him as much for it as the Ground was worth. But *Naboth* considering it was his Father's Inheritance, and that he had no need to sell it, would in no wise yield thereunto. Wherefore

fore the House,
that he
bel his
told he
nied his
Kingd
heart a
she wr
Signet
both d
and se
bring
he had
him to
the ten
of the

N
the oo
into su
ed for
Fallin
sudder
into a
eating
Final
pristin
mand
ed of
die.

N
over
and w
in the

fore the King being heavy and sad, went home to his House, and laid him down upon his Bed, so wayward, that he could neither eat nor drink. Then came Jezebel his Wife, and demanded why he was so sad, who told her it was for *Naboth's* Vineyard, which he had denied him. What (quoth she) dost thou now govern the Kingdom of *Israel*? up and eat thy Meat, and set thine heart at rest, and I will give thee the Vineyard. And so she wrote a Letter in *Ahab's* Name, sealed with the Kings Signet, and sent it to the Elders of the City where *Naboth* dwelt, commanding them to Proclaim a Fast, and set *Naboth* among the chiefest of the People, and to bring two false Witnesses against him, which should say he had blasphemed God and the King, and then to put him to death. And so all things were done according to the tenor of Jezebel's Letter, and *Naboth* was carried out of the City, and stoned. *Naboth, Speech, or prophesying.*

Nabuchodonosor, was King of *Babylon*. And by *Da. 1. 1. &c.* the occasion of his great and wonderful dominion, fell into such pride, that he would have his Image honoured for God. But shortly after he saw the Vision of the Falling-tree, whereby he was warned of his fall, and suddenly (by the power of God) transformed and turned into a beastly fury, living in the Woods among Beasts, eating Herbs and Grass for the space of Seven Years. Finally, God of his mercy restored him again to his pristine form, who afterward lived well, and commanded that the very God of Heaven should be honoured of all Men, and whosoever refused so to do, should die. *Nabuchodonosor, the Mourning of the Generation.*

2. cap.

He reigned
44. years,
and was cal-
led the scourge
of God.

He was be-
fore the in-
carnation of
Christ, 633.
years. *Cooper.*

Padah, the Son of *Jeroboam* began to Reign ^{1 Kings 17.} over *Israel* in the second year of *Aса* King of *Juda*, ^{25. &c.} and walked in all the wicked steps of his Father. And in the second year of his reign (as he was laying siege

to a City of the *Philistines* called *Gibbethon*) *Baasha* conspired against him and slew him. Taking upon him to reign in his stead. *Nadab*, a Prince, or liberal.

1 Sam. 11.
Judg. 11. cap.

Nahash, was King of the *Ammonites*. And as his Predecessors afore time had made a claim to the Land of *Israel*, so he now purposing the same, went and besieged the City of *Jabesh* in *Gilead*. And when the Men of *Jabesh* perceived themselves in great danger of their lives, they desired the King to make a covenant with them, and they would be his Servants. Then said *Nahash*: If ye will suffer me to thrust out all your right eyes, to bring *Israel* to shame, I shall be content to make peace with you. Then said they: Give us respite seven days, and if none do come to help us in that space, we will come out unto thee. Then *Nahash* (thinking that none durst come to aid them against him) granted their request. Upon the which they sent Messengers, into all the Coasts of *Israel*, which News was so heavy tidings to them, that they fell a weeping. And as they were mourning and lamenting their case, it chanced *Saul* (by the providence of God) to come out of the Field following the Cattel. And beholding the People what a do they made, he demanded wherefore they mourned. And when they had told him the tidings of the Men of *Jabesh*, his heart was so moved by the spirit of God, that he took out two of his Oxen, and hewed them in pieces, and sent them thorow all the Coasts of *Israel*, saying: whosoever cometh not forth after *Saul* and *Samuel*, so shall his Oxen be served. And the People were stricken in such a fear, that they came out to *Saul*, as they had been but one Man, to the number of three hundred thousand of *Israel*, beside thirty thousand of the Men of *Judah*. And then *Saul* sent word by the Messengers to the Men of *Jabesh*, that the next morrow they should have help. They being glad of that, sent word unto *Nahash*, saying:

saying
ye sha
the m
them

N
begot
hund

N
mele
Bethle
was c
band
sojour
her t
Dam
dwell
both c
ing h
plenty
two l
when
veted
Daug
Hous
have
give
Hous
them
depar
my I
with
to be
I am
this N

saying: To morrow we will come forth unto you, and ye shall do unto us, whatsoever pleaseth you. And so on the morrow, *Sam* came upon the *Ammonites* and slew them. *Nahash*, a *Snake*, or *Serpent*, or *guessing*, or *divining*.

Nahor, when he was nine and twenty years of age, *Gen.11.24,25.* begot *Terah*. And lived after he had begotten him, an hundred and twenty years. *Nahor*, *Hoarse*, or *Angry*.

Naomi, was the Wife of a certain Man called *Eli-melech*, dwelling in the Land of *Juda*, in a City called *Bethlehem*. And because of the present Dearth, which was over all the Land of *Juda*, She went with her Husband and her two Sons into the Countrey of *Moab* to sojourn. Where (in proces) her Husband died. And her two Sons (being married to two of the *Moabitish* Damosels) died there also. So that *Naomi* which had dwelt in the Land of *Moab* ten years, was left desolate both of her Husband and of her Sons. Then *Naomi* hearing how the Lord had visited her Countrey again with plenty, returned from *Moab* homewards again, her two Daughters-in-law, bringing her on the way. And when she saw they had gone a good way with her, and coveted not to return, she said unto them: Go now my Daughters, and return each of you unto your Mothers Housē, and the Lord deal as kindly with you, as ye have dealt with the dead and with me. And the Lord give you, that ye may find rest, either of you, in the Housē of her Husband, and so kisst them, to have bid them farewell: But when she saw that they would not depart from her, she said unto them again: Return my Daughters I pray you, for what cause will ye go with me? Are there any more children within my womb to be your husbands? Turn again therefore I say, for I am too old to have an Husband. And if I did take one this Night, and had already born Children, would ye

tarry for them till they were grown, and refrain from taking Husbands so long? Not so my Daughters, it grie-
veth me much for your sakes, that the hand of the Lord is gone out against me. Then they wept all together, and *Orpha* kissed her Mother-in-law, and returned into her own Land again, but *Ruth* abode still. And so when they came to *Bethlehem Iuda* (which was about the beginning of Barley-harvest) the Women which saw *Naomi*, said: Is not this *Naomi*? Nay, said she, call me not *Naomi* (which is as much to say as beautiful) but call me *Mara* (that is to say, bitter) for the Almighty God hath made me very bitter. I went out full, and the Lord hath brought me again empty, why then call ye me *Naomi*, seeing the Lord hath humbled me, and the Almighty hath brought me unto adversity? And so *Naomi* remained in *Bethlebem Iuda*, where (ere it were long) God gave her a Son by the Womb of *Ruth* her Daughter-in law, who was married to *Boaz*, a Kinsman of *Naomi's*, which Child being born, the Women said unto *Naomi*: Blessed be the Lord, the which hath not left thee without a Kinsman to have a name in *Israel*, and that shall bring thy life again and cherish thine old age, for thy Daughter-in-law which loveth thee, hath born unto him, and she is better unto thee than seven Sons. And *Naomi* took the Child and laid it in her Lap, and became Nurse unto it, being glad that a Son was born unto her, in her old days.

Naomi, Fair, or comely, or provoking much.

2 Sam. 7.4. &c.

12. cap.

Nathan, the Prophet, at what time King *David* was minded to build God an House to dwell in, was sent of the Lord to forbid him to meddle with it, for *Solomon* his Son should do it. Again, at what time *David* had committed Adultery with *Uriah's* Wife, *Nathan* came to him and said: There were two Men in one City, the one Rich and the other Poor: The rich

man

man had exceeding many Sheep and Oxen, but the poor had none at all, save one little Sheep which he had bought and nourished up. And it grew up with him and with his Children also, and did eat of his own Meat, and drank of his own Cup, and slept in his bosome, and was unto him as his Daughter. Now there came a stranger unto the rich man, who refused to take of his own Sheep and Oxen to dress for the stranger, but took the poor Man's sheep, and dressed it for the Man that was come to him. Then *David* was exceeding wroth with the Man, and said : As surely as the Lord liveth, he that hath done this thing, shall surely dye. He shall restore the Lamb four-fold, because he did it without pity. Then said the Prophet, Thou art the Man. Thus saith the Lord God of *Israel* : I anointed thee King over *Israel*, and delivered thee out of the hands of *Saul*, and gave thee thy Lord's house and his Wives into thy bosome, and gave thee the house of *Israel* and *Juda*, and would (if that had been too little) have given thee much more : Wherefore then hast thou despised the commandment of the Lord to do evil in his sight ? Thou hast kill'd *Urias* the *Hittite* with the Sword, and hast taken his Wife to be thy Wife, and hast slain him with the Sword of the Children of *Ammon*. Now therefore the Sword shall never depart from thine house, because thou hast despised me, and taken the Wife of *Urias* the *Hittite*, to be thy Wife. Wherefore thus saith the Lord : Behold, I will stir up evil against thee, even out of thine own house, and will take thy Wives before thine eyes, and give them unto thy Neighbour, and he shall lye with thy Wives in the sight of the Sun : For thou didst it secretly, but I will do this thing before all *Israel*, and in the open Sun-light. Then said *David* : I have sinned against the Lord. Well (said *Nathan*) the Lord hath also put away thy sin, thou shalt not dye. Howbeit, because of doing this deed, thou hast given the enemies

of the Lord a cause to blaspheme, the Child that is born unto thee shall surely dye: And so *Nathan* departed. Finally, at what time *Adonijah* had taken upon him to rule the Kingdom, unknown to his Father *David*, *Nathan* came to the King and said: My Lord (O King) hast thou said *Adonijah* shall reign after me, and he shall sit upon my Seat? For he is gone down this day and hath slain many Oxen, and fat Sheep, and hath called all the King's Sons, and the Captain of the Host, and *Abiathar* the Priest, and behold they eat and drink before him, and say: God save King *Adonijah*. But me thy Servant, and *Sadock* the Priest and *Benajah*, and thy Servant *Solomon* hath he not called. Is this thing done by my Lord the King, and thou hast not shewed it unto thy Servant, who should sit on the Seat of my Lord the King after him? And when the King had declared his mind and will, *Nathan* and *Sadock* the Priest, went and anointed *Solomon* King. *Nathan*, Given, or giving.

Joh 1.45, &c. **Nathanael**, which was a Man wonderful desirous of *Messias* coming, was brought to *Christ* by *Philip*, who finding him under a Figg-Tree, said: O *Nathanael*, I can tell thee tidings, we have found him, of whom *Moses* in the Law, and the Prophets did write: even *Jesus*, the Son of *Joseph* of *Nazareth*. Is that true, quoth he, can there any good thing come out of *Nazareth*? If thou dost not believe me (quoth *Philip*) come and see thy self. And as *Nathanael* was coming with *Philip* to *Jesus*, he saith of him thus: Behold an *Israelite* indeed, in whom is no guile. *Nathanael* perceiving that *Jesus* knew him, said: How knowest thou me? I knew thee (said *Jesus*) before that *Philip* called thee, I saw thee when thou wast under the Figg-Tree. Then said *Nathanael*: Rabbi, thou art the Son of God, thou art the King of *Israel*. *Nathanael*, the gift of God.

Nehemiah,

Nehemiah, a Jew born, was Cupbearer to *Artax-^{2 Esd. 1. cap.}* exes King of *Persia*, a Man of great Learning and Holiness, who being in great favour with the said King, obtained both Licence and Aid to re-edifie the City of *Jerusalem*. *Nehemiah, the comfort, or rest of the Lord, the Lords direction.*

Nicanor, being a great Prince under *Demetrius*, ^{1 Mac. 7. cap.} and an utter enemy unto the Jews, was sent with a mighty Host against *Judas Machabeus*, who notwithstanding the hatred that he had to the Jews, yet unto *Judas* himself he bare a secret good will and love in his heart, and counselled him (when they met together to talk of Peace) to take a Wife, and to beget Children. But for all that, his malice was so great against the rest of the Jews, and his heart so puffed up with pride, thorow his invincible power and strength, that he held up his hand against the House of God, making an Oath that he would destroy it, and break down the Altar, and consecrate the Temple of God to *Bacchus*. And thinking all this but a trifle to bring to pass, sold the Jews before he came at them, promising to every one that would buy them, four-score and ten Jews for one Talent. But this Blasphemer who had brought a thousand Merchants with him to buy the Jews, was (by the help and power of God) for all his stout brags, shortly overthrown, and so discomfited, that he himself was fain to change his Apparel, and to flie alone to *Antioch*, with great dishonour and shame. Finally, attempting to fight again with *Judas* upon the Sabbath day, he was at last (by the mighty hand of God) slain. Whose Head *Judas* commanded to be set upon the Castle at *Jerusalem*, and his threatening hand to be hanged against the Temple, and his blasphemous Tongue cut in pieces, and cast to the Birds to be devoured.

Nicanor,

Nicanor,
which was
one of the
seven Deacons,
Act. 6. 5..

Nicanor, a Conqueror: Valiant.

Job. 3. 1, 2, &c. Nicodemus, was one of the head Men among the Sect of the Pharisees, but not the best Learned, although his mind were lesser corrupt than the other. This Man favoured Christ, but durst not be known thereof for fear of the Jews, wherefore he came to Jesus by Night secretly, saying: Rabbi, we know that thou art a Teacher come from God, for no Man could do such Miracles as thou doest, except God were with him. Jesus answered: Verily, verily, I say unto thee, except a Man be born from above, he cannot see the Kingdom of God. Nicodemus: How can a Man be born when he is old? can he enter into his Mother's Womb, and be born again? Jesus: Verily, verily, I say unto thee, except a Man be born of the Water, and of the Spirit, he cannot enter into the Kingdom of God: that which is born of the Flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not thou that I said unto thee, ye must be born from above: The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth. So is every one that is born of the spirit. Nicodemus: How can these things be? Jesus: Art thou a Master in Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we know, and testify that we have seen, and ye receive not our witness: If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? &c. This Man afterward answered for Jesus, and said to the Pharisees, what time as they had sent Ministers to apprehend him: doth our Law judge any Man before it hear him? Finally, at the Death of Christ (to honour his Burial) he bought of Myrrhe, and Aloes mingled together, about an hundred pound weight, and came with Joseph of Arimathea to take down the Body of Jesus,

7. 50.

19. 39.

esus, and wound it in Linnen cloaths, with the odours (as the manner of the Jews was to bury) and laid him in his Sepulchre. Nicodemus, Innocent blood.

Nicolas, a Convert of *Antioch*, was one of the seven Deacons, ordained in the Congregation to do service in necessary things of the Body, that the Apostles might wait only upon the Word of God, who notwithstanding fell into a foul Heresie, which *S. John* in his Book of the *Revelation 2d. Chapter* reproveth. **Nicolas, the victory of the common people.**

Ad. 6. 5.

His Heresie
was this :
That every
Man might
lawfully use ~~ever~~
very Woman
that he lusted
after.

Nimrod, was the Son of *Cush*, Son of *Cham* Gen. 10. 8. the second Son of *Noah*. He was the first that took on him to reign over Men, and became a cruel Oppressor and Tyrant. He was called a mighty Hunter, for that he was a Deceiver of Souls, and Oppressor of Men. He attempted to build the great Tower of *Babel*, intending to have raised it above the Clouds, thinking thereby to have escaped, if any Floud should again have happened.

11. 4.

Nimrod, Rebellious.

not

Noah, was the Son of *Lamech*, and five hundred years of age, before he begat *Shem, Ham, and Japhet*. And being a just and perfect Man, he found such favour in the eyes of God, that when all flesh had so corrupted his way upon Earth, that God threatned the destruction of the World, yet to save *Noah*, and to declare it unto him 120. years before it came, he bad him prepare an Ark of Pine-Trees, which should contain in length three hundred Cubits, in breadth fifty Cubits, and in deepness thirty. Now when *Noah* had made the Ark, and was six hundred years of age, the Lord told him, that after seven days the Deluge should fall: wherefore *Noah* (at the Lord's commandment) got him into the Ark, with his Wife and three Sons with their Wives, providing

Gen. 5. 29.

6. cap.

7. cap.

ding (in the mean space) all things necessary for them. And when *Noah* was in the Ark, suddenly (by the power of God, and not of Man's bringing) there came into the Ship two and two together, of every kind of Beast and Foul, the male and the female. And when they were all in, the Lord shut the Door of the Ark, and opened the Windows of Heaven, so that the Rain fell continually forty Days and forty Nights, whereupon the Waters prevailed, and rose above all Mountains fifteen Cubits. So that all living Creatures dyed, except Fish, and such as might endure in the Bowels of the earth. And after the Waters had prevailed a hundred and fifty days. They decreased again, and in the seventh day of the seventh Month (which was *October*) the Ark stuck upon the Mountains of *Ararat*. Then *Noah* opened a Window, and sent forth a Crow, which returned not again. After seven Days, he put forth a Dove, which came again at Night bringing a branch of Olive with green Leaves in her mouth. Nevertheless, he remained seven other days, and put forth the Dove again, which never returned. Then *Noah* after he had continued one Year in the Ark, and ~~all~~ the Earth drie, he (at the commandment of God) ~~h~~ewed out of the Ark, and incontinent builded an Altar, whereupon he offered a Sacrifice unto the Lord, of every clean Beast, and of every clean Fowl, which Sacrifice was a sweet smell unto the Lord, and pleased him so well, that he made a promise to *Noah*, *Gen. 9.8.9. &c.* that he would never more destroy the world with water, and for the confirmation thereof, gave the Rainbow for a sure token between him and man. *Noah* was the first inventor of Wine, and therewithal was made drunk. He lived after the Flood, 350. years. *Noah, Rest.*

Ruth 4. 17.

OBED, the Son of *Boaz* and *Ruth*, begat *Jesse* the Father of King *David*.

Obed,

Obed Edom, the Son of *Jeduthun* had the Ark of ^{1 Chron. 16. 37.} God remaining in his house three Months, for the which ^{2 King. 6. 10,} the Lord blessed him and all his house. And when it was ^{11. 6.} told to *David*, that the house of *Obed Edom* was blessed, because of the Ark of God, he removed it thence, and brought it into the City of *David* with great triumph, and ordained *Obed Edom* and his Brethren (which were Levites) to keep the Door of the Ark. *Obed Edom, the servant of Edom, or a servant Edomite.*

Obediah, notwithstanding he was Chief Governor of all King *Ahab*'s house, yet he was a Man that feared God greatly. Insomuch that when *Jezebel* destroyed the Prophets of the Lord, he took an hundred Prophets, and hid them, fifty in one Cave, and fifty in another, providing all things necessary for them. On a time as *Obediah* was going about the Land (at *Ahab*'s commandment) to search for Water and Gras for their Cattel, which were almost overcome with drouth, he chanced to meet *Elijah* the Prophet. And when he saw him, he fell down and said: Art not thou my Lord *Elijah*? yea, quoth he, go tell thy Lord that I am here. O (quoth *Obediah*) what have I sinned, that thou wouldest deliver thy Servant into the hands of *Ahab* to be slain? As truly as the Lord thy God liveth, there is no Nation or Kingdom, whither my Lord hath not sent to seek thee: And when they said, he is not here, he took an oath of the Kingdom and Nation, if they had not found thee. And now thou sayst, go, tell thy Lord that *Elijah* is here. And when I am gone from thee, the spirit of the Lord shall carry thee into some place that I do not know, and so when I come and tell *Ahab*, and he cannot find thee, then will he kill me: But I thy servant fear the Lord from my youth. Was it not told my Lord what I did when *Jezebel* slew the Prophets of the Lord, how I hid

an hundred Men of the Lord's Prophets, by fifties in a Cave, and fed them with Bread and Water? And now thou sayst, go and tell thy Lord: behold, *Elijah* is here (that he may slay me.) Well, said *Elijah*, as truly as the Lord of Hosts liveth, before whom I stand, I will shew my self unto him this day. Then *Obediah* (hearing him say so) went to *Ahab* and told him. *Obediah, servant of the Lord.*

*2 Chron. 28.
9. &c.*

Oded, when *Pekah* King of *Israel* had taken so many Captives of the Children of *Juda*, and carried them to *Samaria*, the Lord sent this Prophet unto him, saying: Behold, because the Lord God of your Fathers is wroth with *Juda*, he hath delivered them into your hands, and ye have slain them in your cruelty that reacheth unto Heaven, and now ye purpose to keep under the Children of *Juda* and *Jerusalem*, as Bond-men and Bond-women: And do ye not lade your selves with sin in the sight of the Lord your God? Now therefore hear me, and deliver the Captives again, which ye have taken of your Brethren, or else shall the wrath of God be upon you. Then certain which were the Heads of the Children of *Ephraim* (being sorry for the great offence they had committed) took the Prisoners, and (with the spoil) clothed all that lacked, shod them, and fed them with Meat and Drink, anointed the wounds of such as were hurt, and the feeble they carried upon Asses, and brought them to *Jericho* (the City of Palm-Trees) to their Brethren: And leaving them there, returned to *Samaria* again. *Oded, holding up, or erecting.*

*Num. 21. 33.
Deu. 3. 3.
29. 7.*

Og, the King of *Bashan* was a mighty great Gyant, whose Bed was made of *Iron*, and in length nine Cubits, that is, thirteen foot and an half. And four Cubits broad, that is, six foot. This *Og* was next neighbour to *Sehon* King of the *Amorites*. And having knowledge of

all.

all the
a gre
come
when
bour
under

*the d
mar b
But v
his,
God
quity*

*an u
away
(wh
crite
beca
him
comm
chicu
Broth
to h
ceive
even
he ha
self s
him*

*refre
Chris
Lord*

all that *Moses* had done to *sehon* his neighbour, made out a great Army against *Moses* thinking to have overcome him, in revenging his neighbours quarrel. But when it came to trial, he sped no better than his Neighbour had done before him. *Og, a Cake, or bread baked under the ashes.*

Onan, was the second Son of *Juds*, who after ^{Gen. 38. 4.} the death of *Er* his eldest Brother, was married to *Thamar* his Brother's Wife to raise up Seed unto his Brother. But when he perceived that the Seed should be none of his, he practised such wickedness that the vengeance of God fell upon him and slew him. *Onan, Sorrow, or Iniquity.*

Onesimus, being in service with *Philemon*, like ^{Col. 4. 9.} an unfaithful Servant robbed his Master, and ran away from him to *Rome*. Where, by hearing of *Paul* (who at that time was in Bonds) he received the Doctrine of the Gospel, and served *Paul* in Prison: and became so faithful a Souldier of *Christ*, that *Paul* sent him with *Tychicus* to the *Colossians* with his Epistle, commanding him unto them on this wise: And with *Ty-* ^{Phile. cap.} *chicus*, I have sent *Onesimus*, a faithful and beloved Brother, which is one of you. Finally, he sent him home to his Master again, beseeching *Philemon*, not to receive him now as a Servant, but more than a Servant, even as a faithful Brother, and as his own Son, whom he had (in his Bands) begotten to *Christ*, offering himself surely, to make good whatsoever hurt he had done him in time past. *Onesimus, Apparel, or a Garment.*

Onesiphorus, was a faithful godly Man, and a great ^{2 Tim. 1. 16.} refrether of such as were in Bonds for the Doctrine of *Christ*, as Saint *Paul* doth testifie of him, saying: The Lord give mercy unto the Household of *Onesiphorus*,

for he oft refreshed me, and was not ashamed of my chain: But when he was at *Rome* he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy with the Lord at that day, and in how many things he ministred unto me at *Ephesus*, thou knowest very well, O *Timothy*.

Onesiphorus, bringing profit.

2. Act. 3.

4. esp.

Onias, the High Priest among the *Jews*, was a Man of such godliness and holiness of life, that he always sought the honour of the Laws, and wealth of the People of God. By his prayer that wicked man *Heliodorus* was restored to his health, but notwithstanding all his vertue and goodness, yet had he enemies. For *Symon* (a Man void of all godliness) never ceased with all slanderous and evil reports that he could devise to *Selucus* the King, to bring him out of favour, which he could never do, so long as the King lived. But *Selucus* being dead, *Onias* was soon put out of office, by the false deceit and means of his own Brother *Jason*, and brought in such fear thorow him and *Menelaus* with other his enemies, that he was fain to take sanctuary. Where at the last by the counsel of *Menelaus*, he was (without all regard of righteousness) most traiterously slain by the hands of *Andronicus* whose innocent death was so sore lamented, both of the *Jews*, and also of *Antiochus* the King himself, that at his coming home, he rewarded the Malefactor according to his deeds. *Onias, the strength of the Lord.*

Exod. 35. 34.

Oboliah, the Son of *Achisamah* of the Tribe of *Dan*, was a Craftsman, whom the Lord had endued with great cunning, and appointed him to *Moses*, for one of the chief Workmen, for the finishing of the Temple.

Judg. 7. ult.

Oreb and **Zeeb**, were two great Captains among the

the
(whi
dan)

Gide
or sw

Lord
with
shing
fore
come
thre
that
swe
eth
burn
take
so, b
take
ferin
place
Rejo

tre
Elin
Land
mi,

was
the
City
had
stre

the *Midianites*, whom the Men of Mount *Ephraim* (which had stopped the Waters from *Bethbarah* to *Jordan*) took, and smote off their Heads, and sent them to *Gideon*, on the other side of *Jordan*. *Oreb*, a *Crow*, or *sweet*, or a *surety*, or *evening time*.

Ornan, was a certain *Jebusite*, unto whom the Lord commanded *David* (after he had plagued him with Pestilence) to go and rear up an Altar in his threshing floor. At whose coming, *Ornan* fell down before him and said: Wherefore is my Lord the King come to his servant? I am come (quoth he) to buy thy threshing floor, and to make an Altar unto the Lord, that the Plague may cease from the People. *Ornan* answered: Let my Lord the King take and offer what seemeth him good in his eyes. And moreover, here be Oxen for burnt sacrifice, and sleds with other instruments for wood, take them all to thee as thine own. *David* said: Nay, not so, but I will buy it for sufficient money, for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. And so *David* gave *Ornan* for that place, six hundred sicles of gold by weight. *Ornan*, *Rejoycing*.

Orpah, and *Ruth*, were two Damosels of the Country of *Moab*, which were married to the two Sons of *Elimelech* and *Naomi*, strangers, come out of the Land of *Juda*, there to dwell. Read the story of *Naomi*, for the rest. *Orpah*, a *Neck*.

Osias, the Son of *Micha*, of the Tribe of *Simeon*, *Judith* c. was one of the principal Fathers and Rulers among the *Israelites*, what time as *Holofernes* besieged the City of *Bethulia*. This Man comforted *Achior*, which had so boldly magnified and praised the great power and strength of God, before *Holofernes*, and took him into his

1 Chron. 21.
15, 18, &c.

In the second Book
of Sam.
chap. 24.
he is called
Araunah.

Ruth. 1 cap.

his house, where he made him a great Supper, to the which he called the Elders, who (all together) praised God in him. Also when the People came weeping and crying out unto him, to give over the City into the hands of the *Affyrians*, he said unto them : Oh, take good hearts unto you (dear Brethren) and be of good cheer, and let us wait yet these five days for mercy of the Lord, peradventure he shall put away his indignation, and give glory unto his Name. But if he help us not after these five days be past, we shall do as ye have said. Which counsel of *Osias* pleased not *Judith*, because he had set the mercy of God a time, and appointed him a day at his pleasure. So that after this, *Osias* remained in prayer, and followed the advice of *Judith* in all things.

Osias, the Lord Saviour, or the health of the Lord.

Judg. 1. 13.

3. 9.

Act. 7. 58.
8. 1, 3.

9. esp.

Othoniel, was the Son of *Kenaz*, unto whom *Caleb* his elder Brother, gave *Acsah* his Daughter to Wife, for winning of a certain City called *Kiriath-sepher*. This Man delivered the Children of *Israel* from the Captivity of *Chusban-Risbathaim* King of *Mesopotamia*, which had oppressed them eight years, and judged *Israel* forty years. *Othoniel, the time, or hour of God.*

P.

PAUL, the Apostle of Christ was born in *India*, in a Town called *Giscalis*, and was of the Tribe of *Benjamin*. And the Town being taken of the *Romans*, he went with his Parents to *Tharsus* a City of *Cilicia* and dwelled. But afterward he was sent by them to *Jerusalem* to learn the Laws, and was there taught of one *Gamaliel*, a great Learned man. He being with others at the Martyrdom of *S. Steven*, received Letters of the Bishop, willing him to go to *Damascus*, there to persecute them that believed in *Christ*. And in the way he was by revelation changed from a cruel Persecutor,

tor, to
fessed
Jews,
let ou
went
who
him t
his a
Antio
ted m
Cypru
Sergi
Paul
wanc
Pisid
the L
mon,
they
bath
Perse
conjur
ned a
to ex
so pa
the la
back
there
by h
Paul
row
City
and c
was
passed
he p
Jews

tor, to an earnest Preacher of *Christ*, whose name he professed first at *Damascus*, confounding the doctrine of the *Jews*, for the which they lay in wait to kill him, but being let out at a Window in a Basket by night, he escaped and went to *Jerusalem*, where he disputed with the *Greeks*, who sought to kill him also, but the Brethren conveighed him to *Cesarea*, and sent him to *Tharsus*. And during his abode at *Tharsus*, *Barnabas* fetcht him from thence to *Antioch*, where he continued a whole year, and converted many to the faith of *Christ*. From thence he went to *Cyprus*, and turned the Ruler of the Country called *Sergius Paulus*, to *Christ*, by whom he was called *Paul*, whereas before he was named *Saul*. Then he wandred about the Countreys, and came to * *Antioch Pisidia*, where he came into the Synagogue, and (after the Lecture of the Law and Prophets) made a long Sermon, which was so well accepted of the Gentiles, that they were desirous to hear him again on the next Sabbath, at which time the unbelieving *Jews* raised up Persecution against him: So that *Paul* departed to *Liconium*, and from thence to *Lystra*, where he was stoned and left for dead: but being recovered, he ceased not to exhort the People to continue in the faith of *Christ*. And so passing thorow many dangerous places, he came at the last to *Attalia*, and there he took shipping, and sailed back again to *Antioch*, declaring to the Congregation there gathered together, all things which God had done by him and *Barnabas* in their Journey. After this, *Paul* again departed from *Antioch*. And passing thorow many Countries, he came to *Philippi* (the Chief City in the parts of *Macedonia*) where he was beaten and cast into Prison, where he converted the Jayler, and was delivered as a *Roman*. And from *Philippi*, he passed the Countries till he came to *Theffalonica*, where he preached *Christ* so earnestly, that the unbelieving *Jews* moved all the City against him, notwithstanding

11. cap. 23.

13. cap.

* The other
Antioch be-
fore is in
Syria.

14. cap.

16. cap.

ing he escaped and went to *Athens*, preaching to the *Athenians* the true and unknown God. From *Athens* he departed to *Corinth*, where he remained a Year and a half. From thence he turned again to *Syria*, and came to *Ephesus*, where the *Silversmiths* moved sedition against him, for *Diana* their Goddess. And so forth passing many Countries and dangers, he came at last to *Jerusalem*, where he was taken of the *Jews*, and had to Prison, to be scourged, but he professing himself to be a *Roman*, made the Captain afraid, who after he had heard his cause, and had knowledge of the *Jews* conspiracy against *Paul*, he sent him privily by Night to *Felix* Lieutenant of *Cesarea*, where he continued in Prison two Years, till *Festus* came into *Felix* room. And being examined afore *Festus*, he appealed to the Emperour: wherefore *Festus* (after a while) committed him to a Centurion named *Julius*, who with much danger, brought *Paul* to *Rome*, and delivered him to the High Captain, with whom *Paul* found so much favour, that he was suffered to dwell in an house by himself, with a Souldier to keep him, and to receive who soever came unto him. And so *Paul* continued in *Rome* two years, preaching and teaching those things which concern the Lord *Jesus*, with all boldnes, no Man forbidding him. *Paul*, the month of the Trumpet, or marvellous, or the least.

³ King. 15.
23. Sc.

Pekahia, the Son of *Menahem*, began his reign over *Israel* in the fiftieth year of the reign of *Azariah* King of *Juda*, and departed not from the sins of *Jeroboam*, but walked therein as his Father did before him. He had not reigned two years, ere that *Pekah* his own Captain rose against him, and slew him in *Samaria*, and reigned in his stead. *Pekahia*, the Lord's opening.

² King. 15.
25. Sc.

Pekah, the Son of *Remaliah* began his Reign over

over *Israel* in the 52. year of *Azariah* King of *Juda*. This Man flew *Pekahia* his own Lord, and so usurped the Crown. He kept the ways of *Jeroboam* as his Predecessors did. He made War against *Juda*, and slew of them in one day, six hundred thousand : and took two hundred thousand of Women, Sons and Daughters Prisoners, and carried them away to *Samaria*, purposing to have kept them in bondage and slavery all their life long. But being admonished by *Oded* the Prophet, he new arrayed them, and sent them home again. After this, God stirred up *Tiglath* King of *Affyria* against him, which came and dispossessed him of all the Land of *Nephtalim*, and carried away his People. Finally, *Hosea* the Son of *Ela* conspired against *Pekah* and slew him, after he had reigned twenty years, and was King after him.

<sup>2 Chron. 28.
6, 7, &c.</sup>

Peleg, was the Son of *Eber* of the Generation of *Sem.* His Brother's name was *Zoktan*. At the age of <sup>Gen. 10. 25.
11. 17, 18.</sup> thirty years, he begot *Reu*, and lived after that two hundred and nine years. In this Man's days was the Land divided, by reason of the diversity of Language which happened at the building of *Babel*. **Peleg**, a division.

Perfig, was a Man singularly beloved of *S. Paul*, ^{Rom. 16. 12.} for his diligence in setting forth the Gospel, as doth appear by his words, saying : Salute the well-beloved *Perfig*, which laboured much in the Lord.

Peter, otherwise called *Simon* the Son of *Jonas*, ^{Matth. 4. 18.} dwelt in the City of *Bethsaida*, and from a Fisher-man, was called to be an Apostle, into whose house *Christ* vouchsafed to come and heal his Wifes Mother of her Feaver. **Peter** was of that audacity and boldnes, that he went upon the Water, which was too great an enterprise for ^{Luk. 4. 38, &c;} <sup>Matt. 14.
28, 29.</sup>

him to perform, without the help of Christ his Master, who seeing him (thorow weakness of faith) in danger of drowning, saved him. Again, when Christ did shew unto his Disciples, how that he must go to *Jerusalem*, and suffer many things of the Elders and of the Priests and Scribes, and be put to death, and the third day rise again (which thing he spake to remove out of their hearts, that false opinion they had of his temporal Kingdome) *Peter* took him aside and began to rebuke him, saying: Master, look to thy self, this shall not be unto thee. With whose rash zeal, Christ was so offended that he called him *Sathan*, laying to his charge that he favoured not the things that were of God but of Men.

Matth. 16. 21. Also when *Peter* saw Christ (being transfigured) talk with *Moses* and *Elias*, he was so ravished with that sight, that he said unto him: Lord here is good being for us. If thou wilt, let us make here three Tabernacles: One for thee, and one for *Moses*, and one for *Elias*. Furthermore, when Christ said unto his Disciples (the night he knew he should be apprehended) that all they should be offended because of him, *Peter* (trusting too much to his own strength) said: Though all Men be offended because of thee, yet will not I forsake thee: Nay, I will suffer death, rather than I will deny thee. And to perform this promise, when *Judas* came with a multitude of the High-Priests servants with Swords and Staves

John 18. 10. to take Christ, *Peter* drew out his Sword, and smote off the ear of one of the High-Priests servants: For whose foolish hardines, Christ rebuked him sharply, and bad him put up his Sword. Then *Peter* seeing his Master led away, and all his Fellows fled and gone, would not seem utterly to forsake his Master, but followed afar off, and at length in the dark as unknown, entered into the Court of *Caiaphas*. And sitting among the Servants warming him by the Fire, a Wench came to him and said, Art not thou one of this Man's Disciples?

ple
I did
gain
whi
art
beg
he
Pete
had
he
war
after
his
other
vain
on t
ing
you
shall
able
Fis
upt
upon
Sea
Chi
of t
ly,
com
shee
ter,

P
obe
ken
hum
ned

ples? No said he. Yes but thou art (quoth another) for I did see thee with him in the Garden: *Peter* denied again, saying that he did not know him. Then certain which stood by, knowing *Peter*, said: Surely thou art one of them, for thy speech doth bewray thee. Then began *Peter* to curse and swear, denying that ever he knew him: And immediately the Cock did crow. *Peter* now remembraing the words of Christ, which had said unto him, that before the Cock did crow, he should deny Him thrice, was touched with inward repentance, and went out and wept bitterly. And after he had lost the presence of his Master, he went to his old occupation of fishing again: And as he (with other his companions) had laboured all the night long in vain, and were coming to Land, *Jesus* (which stood on the shore) asked if they had any meat: who (not knowing what he was) said they had none. Then cast out your Net (quoth he) on the right side of the Ship, and ye shall speed; and so they cast out their Net, and were not able to draw it to Land again, for the multitude of Fishes that were caught in it. And as *Peter* was haling up the Net, and heard *John* say it was *Jesus* which stood upon the shore, he left the Net and cast himself into the Sea to *Jesus*. This is that *Peter*, up n whose confession, Christ (when *Peter* acknowledged him to be the Son of the living God) did build his Church. Finally, to establish *Peter* in the office of an Apostle, Christ commanded him earnestly three times, to feed his sheep. Giving him also forewarning of his death. *Peter, a Stone, or Rock.*

Phaltiel, the Son of *Laisb*, would not seem to dis- ^{1 Sam. 25. ult.} obey the will of King *Saul*, when of hatred he had taken his Daughter *Michol* from *David*, and gave her to him, but thankfully received her and gently entertained *Michol*, so long as the King her Father lived, who

Nichol to be being dead, then *David* required to have his Wife *Nichol* again: And at the day of her deliverance to *Abner*, to be restored to *David*, he brought her on the way, and came behind her weeping, till they came to a place called *Bahurim*. And there, at *Abner's* commandment, he returned home again.

* Gen. 12. 14,
15, &c.

Pharao was a general name given to the Kings of Egypt.

Pharaoh: There be divers * Kings of this name expressed in Scripture. What time as *Abraham* came into *Egypt* with *Sarah* his Wife, who was reported to *Pharaoh* to be a Woman of an excellent beauty, he took her home to his house, and gently entertained the Woman without any spot of dishonesty, and also entreated *Abraham* well for her sake. But when he perceived that God had plagued his house, for keeping the Woman from her Husband, he called *Abraham* unto him and said: Why hast thou done this unto me? Wherefore didst thou not tell me, that she was thy Wife? Why saidst thou she is my Sister, that I should take her to be my Wife? Now therefore, behold thy Wife, take her and go thy way; and he gave a commandment that no Man should hurt them either in Person or Goods.

41. cap.
47. cap.

Another *Pharaoh* there was, that delivered *Joseph* out of Prison to expound his Dreams: And for the excellent wisdom and knowledge that he saw to be in *Joseph*, he made him Ruler and Governour of all the Land of *Egypt*, and shewed much kindness to his Father, and to all his Kinred.

After this *Pharaoh*, rose there up another which knew not *Joseph*. And he without all measure vexed the Children of *Israel*: And thinking by his humane wisdom to have lett their increase, he commanded the Midwives to destroy the Men Children of the *Hebrews*, as soon as they were born: Whose policy took no effect, for *Moses* (notwithstanding) was preserved and brought up, even in his own house forty years.

And

And after the death of this *Pharaoh*, there came another, whose heart God did harden, and plagued him with ten marvellous Plagues, before he would let the *Israelites* depart out of his Land: And persisting in his obstinacy and froward heart, God at the last drowned him and all his Host in the red Sea.

There was yet another mighty Prince of this Name, ^{1 King. 3. 12} whose Kingdom joynd so nigh to *Solomon's*, that *Solomon* (to make himself the stronger) made affinity with him, and married his Daughter. And this *Pharaoh* took the City of *Gaza* from the *Canaanites*, and gave it (with the Countrey thereabout) to *Solomon* for his Daughters Dowry. Finally, *Pharaoh Nechoh*, in the days of *Jehoahaz* the Son of *Josiah* King of *Juda*, came and deposed him, making *Eliakim* his Brother, King in his stead: and taxed the Land in a hundred Talents of Silver, and one of Gold, and carried *Jehoahaz* away with him into *Egypt*. ^{2 King. 23. 33, &c.} Pharaoh, *Vengeance*.

Phebe, was a certain Woman, which served in the Congregation of *Cenchrea*, by whom *Paul* sent his Epistle to the *Romans*, wherein he saith in her praise and commendation, on this wise: I commend unto you *Phebe* our Sister (which is a Servant of the Church of *Cenchrea*) that ye receive her in the Lord, as it becometh Saints. And ye assist her in whatsoever busines she needeth of your aid, for she hath succoured many, and me also.

Phygellus, was one of them in *Asia*, which had cleaved to *Paul's* doctrine, and afterward forsook him. Of whom *Paul* writeth to *Timothy* thus: This thou knowest, how that all they which are in *Asia* be turned from me, of which sort are *Phygellus* and *Hermogenes*.

Philemon, look *Onesimus*.

Phile:

2 Tim. 2. 17.

Philetus, was a certain Man in S. Paul's time which erred from the truth, saying that the resurrection was past already: of whose error Paul warneth *Timothy*, saying on this wise: Study to shew thy self approved unto God, a Workman that needeth not to be ashamed, distributing the word of truth justly: as for profane and vain bablings, pass thou over them, for they will increase unto ungodliness, and their words will fret as doth the disease of a Canker: of whose number is *Hymenus* and *Philetus*, which (as concerning the truth) have erred, saying, the resurrection is past already, and do destroy the faith of many.

1 Mac. 6.

Philip. To this Man, *Antiochus* the King (at the day of his death) committed the governance of his young Son *Antiochus*, with the whole Realm, during his Nonage. Which *Philip* afterward went into *Persia* with a great Host, leaving the King's Son under the tuition of *Lysias*, who in the absence of *Philip*, made *Antiochus* King in his Fathers stead, adding to his name *Eupater*. Then *Philip* hearing of this (whose intent was to be King himself) returned with the King's Army out of *Persia*, and came to *Antioch*, where he got the dominion. But *Lysias* hearing thereof, made haste to *Antioch*, where he fought with *Philip*, and (in fine) got the City from him.

John 1. 43.

6. 5.

Philip, a Man born in *Bethsaida* a City of *Galilee*, was called to be an Apostle. After whose calling he went to *Nathanael*, and said, we have found him of whom *Moses* in the Law and the Prophets did write, *Jesus* the Son of *Joseph* of *Nazareth*; and so brought him to *Jesus*. This is he whom Christ asked (to prove him) where he might buy so much Bread as would serve the Company to eat, that came unto him, who made answer, that two hundred pennyworth would not suffice them,

them
were
they
Andre
Furth
about
had se
it suffi
secuti
ty of
only c
Sorce
with
sown
Anger
go to
from
Deser
provi
and c
opia,
turnin
Book
mand
self t
near,
he sa
what
had a
withi
was t
a Lan
mout
But
ken
Text

them, to have but every Man a little: Also, when there were certain Greeks, which came to *Philip*, saying: they were desirous to see *Jesus*, *Philip* went and told *Andrew*. And again, *Andrew* and *Philip* told *Jesus*. Furthermore, when *Jesus* reasoned with his Disciples about his Father, saying that they both knew him, and had seen him: *Philip* said: Lord shew us the Father, and it sufficeth us. Now after the death of Christ, and persecution that was about *Stephen*, *Philip* went to the City of *Samaria*, where he preached Christ, and did not only convert the whole City, but also *Simon Magus* the Sorcerer, who had of long time seduced the same City with his sorcery and witchcraft. And when he had thus sown the Word of God among the *Samaritans*, the Angel of the Lord spake unto *Philip*, saying: Arise, and go toward the South, unto the way that goeth down from *Jerusalem* unto the City of *Gaza*, which is in the Desert. And as he was going, he met in the way (by God's providence) a certain Man of *Ethiopia*, a Chamberlain and of great Authority with *Candace Queen of Ethiopia*, which had been at *Jerusalem* to worship. And returning homeward sitting in his Chariot, he read the Book of *Esay* the Prophet. Then *Philip*, being commanded by the Spirit of God, to go and joyn himself unto the Chariot, went. And when he came near, and heard him reading of *Esay* the Prophet, he said unto the Chamberlain: Understandest thou what thou readest? How can I (quoth he) except I had a Guide: wherefore I pray thee come up and sit with me. The Tenor of the Scripture which he read, was this: He was led as a Sheep to be slain, and like a Lamb dumb before his shearer, so opened he not his mouth. Because of his humbleness, he was not esteemed: But who shall declare his generation, and his life is taken from the Earth. When *Philip* had repeated this Text unto the Chamberlain, he said unto *Philip*: I pray,

12. 21.

14. 8.
Act. 8. 5, &c.

pray thee of whom speaketh the Prophet this, of himself, or of some other man? Then began *Philip* at the same Scripture, and preached unto him *Jesus*. And as they went on their way, they came by a certain Water. And the Chamberlain said to *Philip*: See, here is Water, what doth lett me to be baptised? *Philip* said, If thou believe with all thy heart, thou mayst. And he said: I believe that *Jesus Christ* is the Son of God. Then was the Chariot stayed, till they both went down into the Water, where *Philip* baptised him. And assoon as they were both out of the Water, the spirit of the Lord caught away *Philip*, so that the Chamberlain saw him no more, who went away rejoicing. But the Angel set *Philip* down in the next City called *Azotus*, who walked thorowout the Country preaching in all the Cities, till he came to *Cesarea*.

*Act. 6. 5.
21. 8.*

Philip, the Evangelist, was one of the seven Deacons. He dwelt in *Cesarea*, and had four Daughters which did prophesie.

Num. 25. cap.

Phinehas, the Son of *Eleazar*, was so jealous over the Laws of God, that when the Children of *Israel* had committed whoredome with the Daughters of *Moab*, and saw an *Israelite* (named *Zimri*) bring to his Brethren a *Midianitish* Wife (named *Cozbi*) even in the sight of *Moses* and all the multitude of *Israel* that stood before the Door of the Tabernacle, lamenting their offence, he took his Weapon in his hand and followed the Man into his Tent, and thrust them both thorow the Bellies and killed them. And then the Plague (wherein were dead four and twenty thousand) ceased. For the which deed, the Lord said to *Moses*: *Phinehas* the Son of *Eleazar*, hath turned away mine anger from the Children of *Israel* while he was jealous for my sake among them, that I had not consumed them all in my jealousie:

jealo
peac
nant
lous
Chil
P
Cata
and
(now
mean
havi
they
Judg
ting
ling
him,
ing
late
Accu
see t
char
ly af
ching
to fo
to be
juris
jeru
him.
of h
and
Pila
Pila
were
had
him,

jealousie: Wherefore I give unto him my covenant of peace, to him and to his seed after him, even the Covenant of the Priests office for ever, because he was jealous for his God's sake, and made attonement for the Children of *Israel*.

Pilate, was Lieutenant of *Jewry*, when *Annas* and *Caiaphas* were the High-Priests, who with the Scribes and Elders of the *Jews* sat in Council upon *Jesus* (now betrayed unto them by *Judas*) how and by what means, they might dispatch him out of the way. But having no Authority to condemn or put him to death, they brought him bound unto *Pilate* the Temporal Judge, saying, how that they had found him perverting the People and forbidding Tribute to *Cesar*, and calling himself a King. *Pilate* hearing this, demanded of him, whether he were a King or no. *Jesus* neither denying nor affirming that he was, made answer that *Pilate* himself had laid so. Then *Pilate* said unto all his Accusers, how that in examining of *Jesus*, he could not see that he had offended in any such thing, as they had charged him withal. The People then more vehemently affirmed, how that he had with his teaching and preaching (which he first began in *Galilee*) moved all *Jewry* to follow his doctrine. When *Pilate* perceived the Man to be of *Galilee*, and that his matter pertained to *Herod's* jurisdiction, he sent him (forthwith) to *Herod* lying at *Jerusalem*. Who of a long time had been desirous to see him. But when as *Herod* had demanded many things of him, and could have no answer again, he despised and mocked him, and so returned him back again to *Pilate* clothed all in * white. And from that day forth, *Pilate* and *Herod* were evermore friends, who before were enemies. Then *Pilate* (for so much as *Herod* had sent *Jesus* back again, and done nothing unto him, and that neither he nor *Herod* could find any

* Commonly
this was a
robe of honor
or excellency,
but it was
given to Christ
in mockery.

thing in him worthy of death) would have chastened *Jesus*, and so let him go. But the High-Priests laid so many things against him, that *Pilate* (after he had reasoned a little with *Jesus*, concerning his Kingdom and other things) went and sat in judgment, knowing right well in his conscience, that the Priests of very envy had delivered *Jesus* unto him. And being set down upon the Judgment-Seat, his Wife sent to him, saying: *Have thou nothing to do with that just Man, for I have suffered many things this Day in a Dream, by reason of him.* Which counsel of his Wife, nor yet his own knowledge, did any thing the more move him, to defend the innocency of *Christ*, but asked of the People, which of these two they would have quit, *Barabbas* or *Jesus*, and they said *Barabbas*. What shall I then do (quoth he) with *Jesus* which is called *Christ*? They all said, let him be Crucified. What evil or great offence hath he done (quoth *Pilate*) that deserveth death? The People being much more eager than they were before, cryed out amain to have him Crucified. When *Pilate* saw this, that he could not prevail against them, he took Water and washed his hands, saying: I am innocent of the blood of this just person; in the which saying he bare witness of his innocency, before he condemned him. And so delivering *Jesus* to the Souldiers, they scourged him, and arrayed him in Purple, with a Crown of Thorns upon his Head. In which sort *Pilate* brought him forth again, and said to the People: Behold, I bring him forth to you, that ye may know that I find no fault in him. And when *Jesus* appeared before them, *Pilate* said: Behold the Man; which he spake in mockery, because that *Christ* had called himself a King. And when the High-Priests and Officers saw him, they cryed out, *Crucifie, Crucifie*. Then said *Pilate*, take him to you, and Crucifie him, for I can find no cause of death in the Man. They answered again and said: It is not law-

Pilate murthered the Galileans, as they were sacrificeing: and so their blood was mingled with the blood of the "eats which were sacrificed.

Luke 13. 1.

ful for me to kill him. Dost thou then command me to kill him? Thou sayest well, it were better for me to let him go, than to kill him. Then said *Pilate* to the People: I will have him scourged, and then I will let him go. So when *Pilate* had scourged *Jesus*, he delivered him to them to be crucifie. And when *Jesus* was crucifie, he was buried in the sepulchre, where he lay three days and three nights.

ful for us to put any Man to death, but we have a Law, and by our Law he ought to dye, because he made himself the Son of God. When *Pilate* heard this, he was afraid, and went again into the Judgment-Hall, and demanded of *Jesus* what he was, but he made him no answer. Then *Pilate* said : Why speakest thou not ? Dost thou not see, that it lyeth in my hands, either to kill or save thee ? To that he made answer and said : Thou couldest have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee, hath the more sin ; and from that time forth *Pilate* sought by all means to deliver him. But the *Jews* cryed upon him, saying : If thou let him go thou art not *Cæsar*'s friend, for whosoever maketh himself a King, speaketh against *Cæsar*. When *Pilate* heard them say so, he brought *Jesus* forth, and sat him down in the Judgment-Seat, saying unto the People : Behold your King. They cryed, away with him, away with him, crucifie him. What (quoth *Pilate*) shall I crucifie your King ? To that the High Priests made answer and said : We have no King but *Cæsar*. At that word, *Pilate* delivered *Jesus* to be crucified, and being brought to the place of execution, and spread upon the Cross, *Pilate* caused this Title to be set over his Head : *Jesus of Nazareth King of the Jews*, which was written in *Hebrew*, *Greek* and *Latine*, that all Nations might understand it. With the which writing, the High-Priests were offended sore, and would have had *Pilate* to correct it, and not to write him King of the *Jews*, but that he said, I am King of the *Jews*. Well (quoth *Pilate*) what I have written, that have I written.

This Mar
Pilate (as
Eusebius
saith) was at
the last, depo-
sed and bani-
shed to Lions
in France,
where he slew
himself.

Priscilla, look *Aquila*.

Ptolomy, King of *Egypt* had a fair Daughter na-
med *Cleopatra*, the which he gave to *Alexander* the Son 1 Mac. 10.

of noble *Antiochus* in Marriage, which was solemnly and with great Royalty finished in the City of *Ptolemais*, But notwithstanding this great Bond of Amity now knit between them, *Ptolemy* afterward withdrew his favour from *Alexander*, and sought by all means, how he might defeat him of his Kingdom. And thinking to bring his purpose now better to pass, while *Alexander* himself lay out of his Realm, he prepared a great Host, and took his Journey into *Syria*, where into every City as he came, he was honourably received according to *Alexander's* commandment. And being his Father-in-law, was nothing suspected of Treason. But *Ptolemy* meaning nothing else, left in every City wherein to he was received, certain Men of War, to fortifie and keep the same. And when he had gotten the Dominion of all the Cities upon the Sea-coast, he joyned himself in League with *Demetrius*, and took his Daughter from *Alexander*, and gave her to *Demetrius*: Raising up a slander upon *Alexander*, how he went about to kill him. And so his malice and unsatiable covetousnes being openly known, he got him to *Antioch*, where he set two Crowns upon his Head, the Crown of *Egypt* and *Aria*. Then *Alexander* (who at that time lay in the Countrey of *Cilicia*) hearing of all that his Father-in-law had done, returned home, and made War against him. But *Ptolemy* being the stronger, chased him into the Countrey of *Arabia*, where the King of that Land smote off his Head, and sent it to *Ptolemy*, which pleasure he did not long enjoy, for within three days after, *Ptolemy* dyed himself. After whose death, his Men of War which he had left in the Cities were all slain.

3. *Actu. 16.*

Ptolemy, the Son of *Abobus*, married with the Daughter of *Symon*, Brother to *Machabeus*. And being made Captain of the Host at *Jericho*, he began (thorow his great abundance of *Gold* and *Silver*) to wax proud

proud and high-minded, imagining how he might destroy *Symon* his Father-in-law and his Sons, and so to conquer the Land. And being in this mind, it chanced *Symon* (as he was going thorow the Cities of *Jewry*, and caring for them) to come down to *Jericho*, with *Mattathias* and *Judas* his Sons, where this *Ptolomy* received him under the colour of great friendship, into a strong Castle of his named *Douch*, and in the same made him a great Banquet, at the which he most traiterously slew *Symon* his Father-in-law with both his Sons. This done, he wrote to *Antiochus* to send him an Host of Men, and he would deliver the Land of *Jewry* into his hand. And further, he sent certain Men to *Gaza* to kill *John* the third Son of *Symon*, and wrote to the Captains to come unto him, and he would reward them with Silver and Gold. But *John*, having knowledge of all the Treason slew the Messengers which came from *Ptolomy*, and so disappointed him of all his purpose.

Ptolomie, surnamed *Macron*, being made a Ruler, ^{2 Mac. 10.} purposed to do Justice unto the *Jews*, for the wrongs that had been done unto them, and went about to behave himself peaceably with them, for the which he was accused of his friends to *Eupator*, and was called oftentimes *Traytour*, because he had left *Cyprus* that *Philometor* had committed unto him, and came to *Antiochus Epiphanes*: Therefore seeing that he was no more in estimation, he was discouraged, and poisoned himself, and dyed.

Publius, was a certain Man dwelling in the Isle <sup>Act. 28. 7.
8, &c.</sup> called *Melitus*, and the chiefeſt Man in all the Isle, who received *Paul* with all the rest that had escaped the Seas, very gently: and lodged them three days in his House, whose Father which lay ſick of an *Ague*, and of a *bloody flux*,

flux, *Paul* healed. Publius, a Latine word.

Gen. 39. 1, &c. **P**UTIPHAR, was a great Lord in the Land of *Egypt*, and Steward of King *Pharaoh*'s house. He bought *Joseph* of the *Ismaelites*, and found him a lucky Man. And when he saw that God did prosper all things under his hand, he made him Ruler and Governour of all that he had, and God did bles his house for *Joseph*'s sake. But in the end, thorow the false accusation of his Wife, he cast *Joseph* in Prison.

R.

Gen. 30. 22, &c. *31. 19, &c.* **R**ACHEL, the youngest Daughter of *Laban* the Son of *Nabor*, was a beautiful young Woman, and *Jacob*'s Wife. She being long barren, at the last brought forth a Son, and called his Name *Joseph*. And at her departing from *Laban* her Father with *Jacob* her Husband into the Land of *Canaan*, she stole away her Fathers * Images from him, for the which he made no little ado with *Jacob* whom he followed and overtook at Mount *Gilead*. And when her Father had searched *Jacob*'s Tents, and could not find his Idols, he came into *Rachel* his Daughters Tent, who had hid them in the Camels litter, and sat upon them: And as her Father was rifling about the place where she sat, she said: O my Lord, be not angry that I cannot rise up before thee, for the custome of Women is come upon me, and so the thing was not known. Finally, *Rachel* in travailing of her second Son, whom she called *Ben-Oni*, (the Son of my sorrow) dyed, and was buried in the way to *Ephrath* which is *Bethlhem*, where *Jacob* caused a stone to be set upon her Grave, which was called *Rachels* grave-stone. *Rachel*, a Sheep.

Tob. 6. & 7.

Raguel, was a certain Man dwelling at *Rages* a City of the *Medes*, whose Sister was Wife to old *Toby*. This

This *Raguel* had a Daughter called *Sarah*, which had been married to seven Men one after another, which Men were all slain the first Night of their marriage, by the Devil *Asmodius*. To this *Sarah* God had appointed young *Toby* (which feared God) to be her Husband, and made his holy Angel *Raphael*, to bring him to *Rages*, and so to *Raguel's* house his Mother's Brother, where they were joyfully received. And when *Raguel* had looked upon young *Toby*, and beheld him well, he said unto his Wife: how like is this young Man to my Sisters Son? And then to know who they were, he said: whence be ye my good Brethren? We be (said they) of the Tribe of *Nephtali*, and of the captivity of *Niniveh*. Know ye (said he) *Tobias* our Kinsman? Yea, said they, we know him well, and this young man (said the Angel) is his Son. With that *Raguel* bowed himself, and with weeping eyes took him about the Neck and kissed him, and bad his Wife prepare in all hast for Dinner. Nay said *Toby*, I will neither eat nor drink here this day, except thou grant me my Petition, and promise to give me thy Daughter *Sarah*. Then was *Raguel* sore afflonied, and began to fear, lest it should happen unto him, as it did to the other seven. And while he stood in doubt what answer to make, the Angel said: Fear not to give him thy Daughter, for unto this Man that feareth God, belongeth she, and to none other. I doubt not (said *Raguel*) but God hath accepted my prayers and tears in his sight, and I trust he hath caused you to come unto me for the same intent, that this Daughter of mine might be married in her own Kindred, according to the Law of *Moses*. And now doubt thou not (my Son) but I will give her unto thee. And with that, he took the right hand of his Daughter, and gave her into the right hand of *Toby*, saying: the God of *Abraham*, the God of *Isaac*, and the God of *Jacob* be with you, joyn you together, and fulfil his blessing in you.

And

And when the Marriage & all was ended, *Raguel* brought his Daughter into her Chamber, and said: Be of good cheer my Daughter, the Lord of Heaven give thee joy for the heaviness that thou hast suffered, and so went to rest. Then in the morning about the Cock-crowing, *Raguel* (supposing all things to have happened to *Toby*, as it did to the other seven before) called up his Men, and went and made ready his Grave, which being done, he bad his Wife send one of her Maidens, to look if *Toby* were dead, that he might bury him before day light. And when it was told him they were both sound, and fast asleep, he praised God, and caused his Men to fill up the Grave again, and made a great Feast to all his Neighbours and Friends. And gave to *Toby* the half of all his Goods, and made him a sure writing for the other half that remained, to be his also after his death. And at the day of their departure, delivered the Goods, and taking his leave, said: The holy Angel of the Lord be with you, in your Journey, and bring you forth safe and sound, that ye may find all things in good case with your Elders, and that mine eyes may see your Children before I die, and so kis-
sed them and let them go. *Raguel, a Shepherd of God.*

3 Ed. 2. cap.

Rathumus, with other Officers under *Artaxerxes* King of *Persia*, writeth unto him against the *Jews* on this wise: Sir, thy Servants *Rathumus* the story writer, *Sabellius* the Scribe, with other Judges of the Court in *Celosyria* and *Phinehes*: Be it known and manifested to our Lord the King, that the *Jews* which are come up from you to us into the rebellious and wick-
ed City, begin to build it again, and the Walls about it, and to set up the Temple a new. Now if this City and the Walls thereof be set up again, they will not only refuse to give Tributes and Taxes, but also re-
bel utterly against the King. And for so much as they take this in hand now about the Temple, we thought it

it not meet to pass over such a thing, but to shew it unto our Lord the King. And to certifie him thereof: To the intent, that if it might please the King, to cause it to be sought in the Books of old, and thou shalt find such warning written, and shalt understand that this City hath always been rebellious and disobedient, that it hath subdued Kings and Cities, and that the *Jews* which dwelt therein, have ever been a rebellious, obstinate, unfaithful, and fighting People, for the which cause this City is wasted. Wherefore now we certifie our Lord the King, that if this City be builded and occupied again, and the Walls thereof set up a-new, thou canst have no passage into *Celosyria* and *Phenice*. And when *Rathumus* and the other had received the King's answer, they got them to *Jerusalem* with an Host of Men, and made the *Jews* cease from their building, which was not begun again until the second year of King *Darius*.

Rebecca, was the Daughter of *Bethuel* and Sister to *Laban*. As she went on a time, with a Pitcher upon her Head, to the common Well without the City to draw Water, it chanced *Abraham's* servant to stand by the Well, with ten Camels lying thereabout. And when the Maid had filled her Pot, and set it upon her Head, ready to go away, the Man desired to drink a little of her Water, who forthwith set down her Pot and gave him drink. And when he had drunken, she poured out the rest into the Water trough, and ran again to the Well, and drew Water for his Camels, until they had all drunken their fill. Then the Man (in hope the Lord had made his Journey prosperous) took out a Golden ear-ring and two Bracelets of Gold and gave them to the Maid, demanding whose Daughter she was. I am (quoth she) the Daughter of *Bethuel* the Son of *Milcah*, which she bare unto *Nahor*. Then tell me I pray thee, is there room

Nu

in

in thy Father's House for us to lodge in ? Yea (quoth she) there is both Room and Lodging, and also Litter and Pro-vender enough for your Beasts ? Blessed be God (quoth he) that hath dealt so mercifully with my Master, and hath brought me the right way to my Master's Brothers House. Then *Rebecca* (hearing him speak of her Fathers Brother) ran home and told all things what the Man had said. And as *Laban* beheld his Sister and saw the Ear rings and Bracelets upon her Hands, he ran out to the man, and with gentle entertainment brought him into the House, and saw his Camels dreft and provided for, and also set Meat before him to eat : But the Man would not eat, before he had declared the cause, wherefore his Master had sent him ; which being done, and his request granted, he ate and made merry and tarried all night. And on the morrow as the Man made haste to go his way, the Damosel was called forth, to know whether she would go with the Man or no : and being content to go with the Man, he would not tarry, but took the Maid and had her to *Isaac* his Master's Son, whose Wife she became. And being twenty years without a Child, at last she conceived with two : and when she felt them strive within her womb, she made her moan to God, saying : Seeing it is so, why am I thus with child ? God made her answer, saying : There are two manner of People in thy womb & two Nations shall be divided out of thy bowels : And the one Nation shall be mightier than the other : And the elder shall be servant to the younger. And so when her time was come to be delivered, she brought forth two Twins, the one named *Esau*, and the other *Jacob*. Which two became mighty Men, but *Rebecca* loved *Jacob* better than *Esau* : and to prefer him before the other, she said : Hear me my Son *Jacob*, I have heard thy Father say to thy Brother, go and kill some Venison, and make me meat thereof, that I may eat and bless thee, before the Lord, before I dye. Now therefore

fore my Son hear my Voice in that which I command thee: Get thee to the Flock, and bring me thence two good Kids, that I may make meat of them for thy Father, such as he loveth, and thou shalt bring it him to eat, that he may bless thee before his death. Then said *Jacob*: My Brother *Esau* is a rough Man, and if my Father shill happen to feel me, I shall seem unto him, as if I went about to deceive him, and so shall I bring a curse upon me, and not a blessing. Well (said *Rebecca*) upon me be thy curse my Son, only hear my Voice, and go and fetch me them. And when he had brought the Kids, and that she had drest the Meat and made it ready, she fetcht out certain Raiment of *Esau's*, and put it upon *Jacob*, and covered his hands and the smooth of his Neck with Goat-skins, and put the Meat in his hand to carry to his Father, by which policy of *Rebecca*, *Jacob* had his Brother's blessing. And when she heard how his Brother threatned to kill him for stealing away his blessing, she told it *Jacob*, saying: Thy Brother *Esau* threatneth to slay thee, therefore my Son hear my voice: Make thee ready, and get thee to *Laban* my Brother at *Haran*: and tarry with him a while until thy Brother's fierceness be asswaged, and that his wrath be turned away from thee, and he forget the things which thou hast done unto him, and then will I send and fetch thee away from thence, for why should I be deprived of you both in one day? And when she had given her Son this counsel, she went to *Isaac* her Husband and said: I am weary of my life, for fear of the Daughters of *Heth*. If *Jacob* take a Wife of the Daughters of *Heth*, such a one as these are, or of the Daughters of the Land, what good shall my life do me? And so by the counsel of *Rebecca*, *Jacob* was sent to *Laban* his Mother's Brother, where in procese he got him a Wife, and purchased the love of *Esau* his Brother ag'in. *Rebecca, Fed.*

2 Kings. 35. 6.

Rechab, was the Father of *Jonadab*. Which *Jonadab* made a Law, that the *Rechabites* should never drink Wine, their Wives nor their Children, neither yet build House, nor sow Seed, nor plant Vineyards, but should always dwell in Tents. Which commandment they kept and obeyed truly. And this their obedience, *Jeremy* layeth before the *Jews* to their great reproach, for that they were not so ready to obey the will and commandment of God their heavenly Father, as the *Rechabites* were to obey their Father *Jonadab*.

Rechab, a Rider.

Of *Rechab* the Son of *Rimmon*, read the story of *Banah* his Brother.

2 Kings. 16.
5. Sc.

Rezin, King of *Syria*, went with *Pekah* King of *Israel*, to fight against *Ahaz* King of *Juda*, but could not overcome him. At which time *Rezin* took the City of *Elath*, and drove out the *Jews* therein and peopled the City with *Syrians*. But in fine, the King of *Affyria* came against him, in the defence of *Ahaz* King of *Juda*, and at *Damascus*, slew him. *Rezin, will, or willing to a thing.*

2 Kings. 11. 23.

Rezon, the Son of *Eliadah*, was a great Captain under *Hadadezer* King of *Zobah*, which *Hadadezer*, *David* had overcome in Battel. And when *Rezon* saw his Lord and Master discomfited, he fled from him, and gathered a Band of Men, and went to *Damascus* where he reigned as King, and became a great adversary to *Solomon*, for the which purpose the Lord had stirred him up. *Rezon, a Secretary, or leave.*

2 Sam. 21.
8. Sc.

Rizpah, the Daughter of *Abia*, was *Saul's* Concubine, and had by him two Sons, the one named *Armoni*, and the other *Mephibosheth*: which two, with the Sons of *Merob*, *David* delivered to the *Gibeonites*, who

who (for the offence of *Saul*) hanged them up upon an Hill before the Lord. Then *Kizpah* perceiving their Car-kasses to remain upon the Gibbet longer than the Law required, made provision to save their Bodies, that neither Birds should fall upon them by day, nor Beast by night. And when it was told to *David* what *Rizpah* had done, he caused their bones, with the bones of *Saul* and *Jonathan* to be carried into the Country of *Benjamin*, and there buried in the Sepulchre of *Kib*, *Saul*'s Father's.

Rehoboam, the Son of *Solomon*, was xli. years old ^{1 King. 12.} when he began to reign, and his Mothers name was *Naa-mah*. In this Man's time began the Kingdom of *Israel* to be divided. For when the People came to him, and said: Thy Father laid a grievous Yoak upon us, now therefore remit thou somewhat of the grievous service of thy Father, and of his heavy Yoak that he put upon us, and we will serve thee. He answered (as his young Counsellers had counselled him) saying: My little Finger shall be heavier than all my Father's Loins. And whereas my Father put an heavy yoak upon you, I will add more unto it: And whereas he chastened you with Whips, I will chasten you with Scorpions. The People hearing this, they forsook him, all save the Tribe of *Juda* and

* *Benjamin*. Then *Rehoboam* seeing his Kingdom divided, gathered an Host of Men, out of the house of *Juda* and *Benjamin*, to the number of nine score thousand, to fight with *Israel*, and to bring the Kingdom again unto himself. But while he was thus minded, the Prophet *Shemayah* came to him, and bad him cease from his purpose, for the thing that was done, was the Lord's doing. Whereupon every Man departed, according to the words of the Lord, which the Prophet had spoken. Then *Rehoboam* fell to building of Cities, and repairing of strong holds, which he furnished both with Men and Victuals. So that his Kingdom was mighty and strong

* The Tribe of *Benjamin* was given to *Nathan* the Brother of *Solomon* who nevertheless, aided the Tribe of *Juda* as often as they needed.

^{2 Chron. 11.}
^{5, &c.}

^{12. cap.}
by

by the space of three years (for so long walked he and his People in the ways of *David*) but when they had once forsaken the Law of the Lord, in making Hill-altars, Images, Groves, and were become *Sodomites* and workers of all abominations, then God forsook them and gave them into the hands of *Shishak* King of *Egypt*, who (in the fifth year of *Rehoboam's* reign) came to *Jerusalem*, and spoiled both the house of the Lord and the King's house, and carried away the shields of Gold which *Solomon* had made, in stead whereof *Rehoboam* made shields of brass. And so for a while, God made the Tribe of *Juda* and *Benjamin*, servants to *Shishak* (although they humbled themselves) to the intent they should know the difference between his service, and the service of the Kingdoms of the World. This King *Rehoboam* had eighteen Wives, and three-score Concubines, on whom he begot eight and twenty Sons and three-score Daughters. But among all his Wives and Concubines, he loved *Macha* the Daughter of *Abi**salom* best. And made *Abijah* her Son, chief Ruler over all his Brethren, and to have the Kingdom after him. And when by his wisdom and policy he had dispersed his Children abroad, and had reigned seventeen Years, he dyed.

Rehoboam, inlarging, or spreading abroad the people.

Gen. 29. 32.

30. 14.

37. 21, 22.

42. 22.

Reuben, was the eldest Son of *Jacob* and *Leah*. He brought the Mandrakes wh ch he found in the Field to his Mother. He saved *Joseph* from his Brethren which went about to kill him, giving counsel to cast him into an empty Pit, because he would rid him out of their hands: But when he came afterward unto the Pit and found him not there, he rent his Cloaths, and made great mone for his Brother *Joseph*. Long after this, (when *Joseph* was thought to be dead) they went into *Egypt* for Corn, and when they were taken for Spyes, and hardly intreated and cast in Prison, *Reuben* said unto them: Did

Did not I warn you and say, that ye should not sin against the Child, and ye would not hear me, and now ye may see how his blood is required at our hands. All this notwithstanding, it was his chance to lye with *Bilhs* his Father's Concubine, which deed sore displeased his Father, wherefore before his death, he declared the unstableness of *Reuben*, saying: That although he were the eldest, yet should he not be the chiefeſt. His birth right was taken from him, and given to the Sons of *Joseph*. *Reuben, seeing his son, or the sight of his son.* ^{Gen. 49. 4. 1 Chron. 5. 1.}

Rufus, was a vertuous and a Religious man, whom *Paul* remembred in his Epistle, saying: *Salute Rufus, chosen in the Lord, and his Mother and mine.* ^{Rom. 16. 13.}

Ruth, and *Orpah*, were two fair young Damosels born in the Countrey of *Moab*, where by chance they married with the Sons of *Elimelech* and *Naomi*, who were strangers come out of the Land of *Juda*, there to inhabit; and when both their Husbands were dead and their Mother-in-law a Widow also, they forsook their own Countrey to go home with their Mother into the Land of *Juda*. And when they had gone a good way together, *Orpah* (not without great intreaty of her Mother-in-law) turned home again, but *Ruth* abode still. Then said *Naomi* to *Ruth*: Oh see my Daughter, thy Sister-in-law is gone back again to her People and Goods? return and go after her. I pray thee (said *Ruth*) intreat me not to leave thee: For whithersoever thou goest, I will go with thee. And where thou dwelleſt there will I dwell also: Thy People shall be my People: And thy God my God: look where thou dyest, there will I dye also, and there will I be buried: The Lord do ſo and ſo unto me, if ought but death only part thee and me aſunder. And ſo went they forth till they came to *Bethlehem Juda*, which was in the beginning of *Barley*.

Ruth 2. cap.

3. cap.

4. 13.

ley Harvest. And as *Ruth* went one day out a leasing among the Harvest folks, she happened (by the providence of God) upon the Fields pertaining to *Boaz*, who shewed her such kindness, that she neither lacked Meat nor Drink, neither yet Corn, so long as Harvest lasted. And when all Harvest was done, *Naomi* said unto *Ruth*: This Man in whose Field thou hast leased all this while, is our nigh Kinsman, therefore do now by my counsel. This Night he wianoweth Barley in the Barn, wash thy self therefore, and anoint thee, and put thy Raiment upon thee, and get thee to the Barn, and keep thy self close, until he have left eating and drinking. And when he goeth to sleep, mark the place where he layeth him down: And when he is a-sleep, go and list up the Cloaths softly at his Feet and lay thee down, and he shall tell thee what thou shalt do. So when *Ruth* had done all things according to her Mother-in-laws teaching: *Boaz* about Midnight waked out of his sleep, and feeling one lye at his Feet was afraid, and groping with his Hand, he asked who it was. I am *Ruth* (quoth she) thine Handmaid, spread therefore the Wing of thy Garment over thine Handmaiden, for thou art next of my Kin. Now blessed art thou (quoth *Boaz*) for thou hast shewed more goodness in the latter end, than at the beginning, inasmuch as thou followedst not young Men, were they poor or rich. And now my Daughter fear not, I will do unto thee all that thou requirest: For thou art well known to be a Woman of vertue. Howbeit, there is one nearer of Kin to thee than I, if he will do the Kinsman's part unto thee, well, let him do it: If he will not, then will I. And so in the Morning, he gave her so much Corn as she could carry home. And shortly after she became his Wife, and in process, brought him forth a Son called *Obed*, which was the Father of *Jesse*, the Father of *David*. Read the story of *Boaz* and *Naomi*. *Ruth*, watered, or filled.

SADOK,

S.

SADOK, the Son of *Ahitub*, was Father to *Shallum* and *Ahimaaz*, and one of the Priests that governed the Ark of GOD, which he carried out of *Jerusalem* with *David* what time as he fled from his Son *Absalom*. And when *Zadok* had brought the King over the Brook *Kidron*, he desired him to return again with the Ark into the City, that from him and *Abiathar* he might have word of all things that *Absalom* and *Achitophel* determined against him. And so he returned with the Ark to *Jerusalem*, and there remained *David*'s faithful man, in all things that he had commanded him. And when he had knowledge of *Absalom*'s overthrow, he then exhorted all *Israel* and *Juda*, to remember the kindness of *David* their Sovereign Lord and King: who had so many times delivered them out of the hands of their enemies, that now like true, faithful and obedient subjects, they would fetch him home again, and restore him to his kingdom. By whose godly exhortation, the hearts of all *Juda* were bowed to *David*, even as the heart of one man. This *Sadok* was ever a faithful Priest, and never swerved from *David*. For in the end when *Adonijah* took upon him to reign as King (his Father *David* being old and alive) *Zadok* consented not unto him, but according to *David*'s will and commandment, anointed *Solomon* King, who afterward promoted him into the room of *Abiathar* which had the High Priests office. *Sadoch, or Zadok, Justified, or just.*

¹ King. 1. 8.
³⁸, &c.

² 35.

Shallum, the Son of *Jabesh* conspired against *Zachariah*, and slew him, and raigned in his stead. In the xxxix. year of *Azariah* King of *Juda* began *Shallum* his raign over *Israel*, and had not raigned one Month, but *Menahem* rose up against him, and slew him in *Samaria*,

² King. 15.
^{10, 13.}

There is another of this name, the Husband of *Eulda* the Prophetess, and ² King. 22. 14.

and reigned in his stead. Shallum, Peaceable.

¹ King. 18.
9. Sc.

Salmanasar, King of *Affyria*, came in the seventh year of *Hoshea* King of *Israel*, and besieged *Samaria*, and in the third year (which was the ninth year of *Hoshea*) he wan it, and took *Hoshea* prisoner, and carried him away into *Affyria*. **Salmanasar**, *Peace bound*.

² Sam. 12. 24.

¹ King. 1. 30.
39.

² cap. 25.

ver. 34.

ver. ult.

³ cap.

⁴ cap.

Solomon, the Son of *Bathsheba* was ordained to reign after his Father *David*, and anointed King over *Israel*, by *Sadok* the Priest, and *Nathan* the Prophet. Who being stablished in his Kingdom, began to minister Justice: first upon *Adonijah* his Brother, which had aspired to the Kingdom. Secondly, upon *Joab*, which had slain *Abner* and *Amasa*, and conspired with *Adonijah*. Thirdly, upon *shimei*, which had cursed *David* his Father. This King was so dearly beloved of God, that in a dream he appeared to him, and bad him ask whatsoever he would, and he should have it. Then *Solomon* considering in himself that he was but young, and that (being called to the office of a King) how hard a thing it was to govern the whole multitude of the People well, desired of God to give him an understanding heart, to judge the People, and to discern between good and evil. Which thing pleased the *Lord* so well, that he gave him not only a wife and an understanding heart, but also riches and honour, wherein he excelled all other Kings that ever were before or after him. And that he passed all men in wisdom and understanding, doth manifestly appear by the wise sentence he gave upon the living Child, thit the two Harlots strove for before him. And also by his three thousand Parables, and his thousand and fifty Songs, wherein were declared such wise and grave sentences, that all the world (hearing thereof) came to see his presence, and to hear his wisdom, which did so far exceed the wisdome of *Ethan*, *He-
man*.

man, *Chalcal*, and *Dards* (four of the notablest men then living in all the world) that they fell a wondering, and said, that the great fame that was bruted of his wisdome and royalty before they came forth, was nothing to be compared with that they had now both heard and seen. And as he did exceed all men in wisdom, so he did all other in riches. For he had xii. Officers which provided Victuals for his houshold every Moneth in a year. And his ordinary expences every day was thirty quarters of Manchet flour, and sixty quarters of Meal, ten stalled Oxen, and twenty out of the Pasture, and an hundred Sheep, beside Harts, Bucks, wild Goats, Capons, and Fowls. He had forty thousand Horses, and xii. thousand Horsemen to keep them. The weight of Gold that came every year out of *Ophir* to *Solomon*, was six hundred three-score and six talents of Gold, beside that which Merchants and other Men brought him. Whereof he had so great abundance, that he made the Furniture of the Lord's Temple all of clean Gold. Yea, there was not so much as a drinking-Pot in all his own House, but it was of Gold: And as for Silver, he made it as plentiful as stones in the street. But notwithstanding all this his wisdom and riches, which God had given him, yet at the last he fell to loving of outlandish Women (contrary to the Law of *Moses*) whereof he took so many, that he had seven hundred Queens, and three hundred Concubines, which turned his heart to strange gods, and made him of a wise King a stark fool, and great Idolater, for the which his horrible offence, he lost the favour of God. And when he had reigned forty years he dyed, and was buried in the City of *David*, and his Son *Rehoboam* succeeded. Solomon, pesceable.

Nathan the Prophet, called him *Jedidiah*, beloved.

10. cap.

11. 1, &c.

Shamgar, the Son of *Anath* delivered *Israel* from *Judg. 3. 14.* the *Philistines*, and slew six hundred of them with an Oxe goade.

goaded. Samgar, desolation of the stranger.

Judg. 13. 24.

14. cap.

Samson, the Son of **Manoah** of the Tribe of **Dan**, was born in the City of **Zorah**, and became a mighty strong man. On a time as he went to the City of **Timmath**, and saw a Woman of the **Philistines** which liked him well, he intreated his Parents to have her to his Wife. Who not contented therewith reproved him, saying: Is there never a Wife among the Daughters of thine own People and Brethren, but thou must take a Wife among the uncircumcised **Philistines**? Well (said **Samson**) let me have her, for she pleaseth me well. Then his Parents (not knowing it was the Lord's doing, that he should seek an occasion against the **Philistines**) went with their Son to **Timmath** to see the Woman: And by the way going, **Samson** (unknown to his Parents) slew a Lyon which came ramping upon him, and so went forth with them and talked with the Woman. And a few days after, as he came again to receive his Wife, he turned aside to see the Carkase of the Lyon, and found in the Belly thereof, a swarm of Bees and Hony, whereof he took in his hand, and went eating to his Father and Mother, and gave them part of the Hony. And when the Feast-day of his marriage was come, he said to thirty young Men of his Guests: I will put forth a Riddle unto you, and if ye can declare it me within the seventh day of the Feast, I will give you thirty sheets, and thirty change of Rayment, and if ye cannot, then shall you give me the like: The Riddle is this: Out of the eater came meat, and out of the strong came sweeteness. And when the seventh day was come, and the Men had not yet found out the Riddle, they perswaded **Samson's** Wife to get it out of her Husband and tell it them, who never rested flattering of **Samson** and weeping before him till he had told her. Then they (being taught of her) went to **Samson** before the Sun was down, and said: What is.

A Riddle.

is sweeter than hony? and what is stronger than a Lyon? Then said *Samson*: If ye had not plowed with my Heifer, ye had not found out my Riddle. And so he went out to the City of *Askelon* (one of the chiefeſt Cities of the *Philistines*) and flew thirty men, and gave the ſpoil of them to thoſe that had expounded his Riddle, and ſo got him home to his Father's house half diſpleaſed with his Wife. After a while, he went to viſit his Wife with a Kid, but when he came, his Father in law had given her to another, thinking that *Samson* had hated her, and bad him take the younger (which was fairer) in her ſtead. Then *Samson* having good occaſion given him againſt the *Philistines*, went out and caught three hundred Foxes, and fastened tail to tail, and put a Firebrand between the two tails, which he ſet on fire (and ſo ſent them into the *Philistines* Corn, and burnt it up, with their Vineyards, Olives and all. The *Philistines* (knowing that *Samson* had done it) went and ſet fire on his Father in law's house, and burnt both him and *Samson*'s wife with all that ever they had. And ſent three thouſand men of *Juda* (who were then under the *Philistines*) to *Samson*, to bind him and to bring him to them. And when (by his ſufferance) they had bound him, and brought him to the *Philistines*, they gave a great shout when they ſaw him, whereat *Samson* brake aſunder his bands, as though they had been but flax. And took up a rotten Jawbone of an Aſs, and laid ſo about him, that he flew a thouſand *Philistines* ere he reſted. And be ing ſore athiſt, God made water come out of a tooth in the Jawbone, and ſo reſreſhed him. After this, he got him to the City of *Gaza*, and lodged in a Womans house that fold viſtuals: And when he perceived the Citizens to watch and to go about to kill him, he got him up about midnight, and went to the gates of the City, which he rent off, bars and all, and laid them upon his ſhoulders, & carried them up to the top of an high hill before *Hebron*.

Finally,

Judg. 15. cap.

16. cap.

Finally, through his inordinate affection to *Dalilah* his Wife, he lost God's excellent gift, and so was betrayed to the *Philistines*, who took and put out his eyes and cast him in Prison, where they made him to grinde like a slave. And when the great day of the *Philistines* came, that they should hold their Feast to their god *Dagon*, they sent for *Samson* out of prison, to play before them and to make them laugh. The house was full of Men and Women, so many that in the roof of the same, there was about three thousand to behold *Samson* while he played before the Lords and great men. And as he stood between the great Pillars which bare up all the house, he called upon God in his mind, saying: O Lord think upon me, and strengthen me at this time only, that I (according to my vocation executing thy judgment) may be avenged on the *Philistines* for my two eyes. And with that he caught the Pillars in his hands, saying: Let me lose my life with the *Philistines*; and so shook the Pillars with all his might, and brought down the house upon them, and killed them all. Then his brethren hearing thereof, came and took up the body of *Samson* and buried him with *Manoah* his Father, after he had judged *Israel* twenty years, who had been in subjection under the *Philistines* forty years. *Samson, there the second time, because the Angel appeared the second time, at the prayer of his Father.*

1 Sam. 1. 10. 28. **Samuel**, the Son of *Elkanah* and *Hannah*, was the next Judge after *Eli*, and the last that judged *Israel*. And because his Mother had asked him of God, therefore she called his name *Samuel*. And when he was able to do any ministrantion in the Temple, his Mother brought him to *Eli*, and gave him unto the Lord, according to her promise. And so *Samuel* ministred unto the Lord before *Eli*: And one day as he laid him down to sleep in the Temple, the Lord called him: And *Samuel* (thinking

it had been his Master) ran to *Eli*, to know his pleasure, who said he called him not. And at the third time when *Samuel* came to his Master again, *Eli* said unto him: Go and lay thee down once more, and if he call thee again, then say thou: Speak Lord, for thy servant heareth. And when the Lord had called him the fourth time, and had opened unto him all that he had determined against the house of *Eli* (for not correcting his Sons for their great wickedness) *Samuel* went to his Master *Eli*, and (at his commandment) told him every whit what the Lord had said. Now *Samuel* (being the Lord's Prophet) judged the People, and was both loved and feared of them. And when he began to wax old, and was not able to bear the burden, he made his two Sons (*Joel* and *Abish*) Judges over *Israel*, thinking that they would imitate his steps: But contrariwise, they were so covetous, that (for lucre sake) they perverted all true justice: whereupon the Elders of *Israel*, perceiving *Samuel* to be old, and his Sons given all to covetousness, went to *Samuel*, desiring of him that they might have a King to reign over them as other Nations had. Then *Samuel* (hearing them speak of a King) was sore displeased. But nevertheless, at the Lords commandment, who bad him make them a King, he first declared to them the office and authority of a King, and then anointed *Saul* to be their King and Governor, whom he sent to *Gilgal*, commanding *Saul* to : Sam. 10. 8. tarry there seven days, and then he would come 13. 8, 9, &c. and tell him what he should do. And on the seventh day when *Samuel* came to *Saul*, and saw he had offered before he came, he asked him what he had done: Quoth *Saul*, when I saw the People begin to scatter from me, and that thou tarriedst so long, I offered burnt-offerings, lest the *Philistines* should come upon me, before I had made my supplication unto the Lord. Now (said *Samuel*) thou hast played the fool. For if thou hadst

15. cap.

haddest kept the Lord's commandment, he would have stablished thy Kingdom for ever: But now it shall not continue. For the Lord hath sought him out a man, after his own heart, which shall rule the People; and so *Samuel* departed to his house at *Gibeath*. After this, when *Saul* had broken the Lord's commandment, in saving *Agag* King of the *Amalekites* alive, and had made a sacrifice unto the Lord of their best Sheep and Cattel which he reserved: *Samuel* came, whereof the King was very glad, and told him that he had fulfilled the Lord's commandment: But what meaneth then (quoth *Samuel*) the bleating of the Sheep and noise of Oxen that I hear? There are (quoth he) the best Sheep and Oxen that the People hath spared to sacrifice unto the Lord, but the rest have we destroyed. Then said *Samuel*: Did not the Lord when thou wert little in thine own eyes, make thee King over *Israel*, and gave thee a charge, utterly to destroy those sinners the *Amalekites*? And wherefore hast thou obeyed the People and not the Lord? I have (quoth he) done all that the Lord commanded me, and saved none but *Agag*: Hath the Lord (quoth *Samuel*) as great pleasure in burnt sacrifices and offerings, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, and to hearken is better than the fat of *Rams*: for rebellion is as the sin of Witchcraft, and stubbornnes is as the wickedness of Idolatry: And because thou hast cast away the word of the Lord, therefore hath the Lord cast away thee from being King. Then said *Saul*: I have sinned and gone further than the saying of the Lord, therefore take away my sin, and turn again with me, that I may worship the Lord. Nay (quoth *Samuel*) I will not return with thee: for thou hast cast away the Lord, and he hath cast away thee. And as *Samuel* was turning himself to have gone away, *Saul* caught him by the lap of his Garment, and it rent: Then said *Samuel*:

muel: the Lord hath rent the Kingdom of *Israel* from thee this day, and given it to a neighbour of thine, better than thy self: Nevertheless, through great intreay of *Saul*, *Samuel* went with him. And when they had worshipped the Lord, *Agag* was brought to *Samuel*, who took and hewed him in pieces, and so departed to *Ramah*: where he mourned so long for *Saul*, till the Lord reproved him for it, and sent him to *Bethlehem* to anoint *David*. Which thing done, he went home again to *Ramah*, where he remained until he dyed.

Samuel, beard of God.

Sanballat, the *Heronite*, when he heard of the ^{2 Esd. 2.} grant that *Nehemiah* had obtained of *Artaxerxes*, for ^{6. cap.} the building of the Temple at *Jerusalem*, he was marvellously grieved therewith, and sought by all means how to lett the *Jews* of their purpose. *Sanballat, A Bush in a secret place, or in a privy corner.*

Sapphira, the Wife of *Ananias*, being of his Coun- ^{Act. 5. 1, 8, &c.} sel in keeping away part of the price of a possession which they had sold, came unto *Peter* about three hours after her Husband, (ignorant of that which was done) unto whom *Peter* said: Tell me *Sapphira*, sold ye the Land for so much? yea, (quoth she) for so much. Why have ye (quoth *Peter*) agreed together to tempt the spirit of the Lord? Behold, the feet of them which have buried thy Husband, are at the door, and shall carry thee out. And with that she fell down and gave up the ghost. And the Officers came and carried her out and buried her beside her husband. *Sapphira, telling, or numbring.*

Saul, the Son of *Kisb* of the Tribe of *Benja-* ^{1 Sam. 9. cap.} *min*, was a goodly tall young man: who on a time as he was seeking his Fathers Asses, and could not find them, happened (by the provision of God) to go and seek

P p out

out *Samuel*, to know of him some tidings of his *Asses*. And as he was going toward the City, it was told him of a great offering that should be there, and how the People waited for *Samuel's* coming to bless the same. And when *Saul* was come into the midst of the City, he met *Samuel* coming toward him, going up to the Hill. And as *Samuel* beheld *Saul*, the Lord said unto him: this is the Man which I told thee yesterday, I would send this day unto thee, to be King of *Israel*. Then *Samuel* took him up with him to the Hill, and set him in the chiefest Seat among his Guests, and made him eat with them. And the Feast being done, he went and anointed *Saul* King, and told him what he should do after his departure from him. And going from *Samuel*, the Lord gave him another manner of heart than he had before.

1 Sam. 10.

So that he prophesied among the Prophets, and was so greatly honoured of all men, that after he had delivered the City of *Jabesh* out of the hands of *Nahash* King of the *Ammonites*, the People renewed his Kingdom, which God would have stablished for ever, if he had not disobeyed his commandment, in taking upon him to offer burnt-sacrifice before *Samuel* came, and also to slay *Agag* whom he was commanded to destroy. And for this his disobedience, the Lord took his spirit from *Saul*, and gave it to *David*, and gave unto *Saul* an evil spirit to vex him withal. Then *Saul* seeing the spirit of the Lord departed from him, and gone to *David*, he sought by all means to destroy him, but never could come to his purpose. Finally, *Saul* being

11. cap.

15. cap.

16. 14.

28. cap.

sore cumbered with the *Philistines*, he went to an Enchanter (notwithstanding he had expelled all of that Art before) to raise him up *Samuel*, who being raised up, told him, that for as much as he had disobeyed the Lord, and not executed his fierce wrath upon the *Amalekites*, therefore had God forsaken him, and sent his Kingdom out of his hand, and given it to *David*,

vid. And moreover (saith he to *Saul*) the Lord will deliver the *Israelites* into the hands of the *Philistines*, and to morrow shalt thou and thy Sons be with me. And on the next day, *Saul* (being overcome of the *Philistines*, and his three Sons slain) for anguish of heart, fell upon his own Sword, and killed himself, after he had reigned forty years. *Saul, Required, or commended.*

31. cap.

Sarai, the Daughter of *Aram*, was *Abraham's* Wife. And perceiving that the Lord had restrained her from bearing of children, she gave *Abraham* leave to take *Hagar* her Maiden to Wife. But when she saw her self despised of her Maid (which had conceived) she began to be so sharp and quick with *Hagar*, that she made her run away. Nevertheless, at the humble submission of *Hagar*, *Sarai* received her again. Then *Sarai* passing forth, till she came to the age of four-score and ten years, it chanced she heard the Angel of the Lord (as she stood in her Tent) say unto *Abraham*, that *Sarai* his Wife should have a child, which words seemed so impossible unto her, that she laughed within her self and said: Is it of a surety that I shall bear a Son? Shall I now have pleasure being old, and my Lord old also? And when she had talked thus to her self, the Angel of the Lord demanded of *Abraham*, wherefore his Wife did laugh, as though it were (quoth he) too hard a thing for God to perform his promise. Then she being asked the question, denied it (for she was afraid) saying, that she laughed not. And so *Sarai* judging him faithful which had promised, brought forth a Son at the time appointed of God, and called his name *Isaac*. And when the Child was born she said: G O D hath made me to laugh, and all that hear will laugh with me: Who would have said to *Abraham*, that *Sarai* should have given Children suck? for I have born him a Son in his old age.

Gen. 11. 29.

16. cap.

18. 10.

21. 1, 2, 3, &c.

23. cap.

After this, when *Sarai* perceived *Ishmael* the Son of *Hagar* (as he played with *Isaac*) to be a mocker, she said unto *Abraham*, put away this Bond-maid and her Son, for the Son of this Bond-woman shall not be Heir with my Son *Isaac*. Finally, when *Sarai* had lived one hundred and seven and twenty years, she died, in *Kiriath-Arba*. Which is also called *Hebron*. And was buried in the double Cave, which *Abraham* had bought of the Sons of *Heth*.

Tub. 3.

Sarah, the Daughter of *Raguel* had seven husbands one after another, which men, before they had lain with her, were all slain of the Devil *Asmodius*, to the great discomfort and heaviness of the young Woman. And yet the more to aggravate her sorrow, her Father's Maidens (when she did correct them for their faults) would slander her on this wise, saying: God let us never see Son nor Daughter of thee more upon earth, thou killer of thy Husbands, wilt thou kill us also as thou hast done them? Which words were so grievous to *Sarah*, that she got her up to an high Chamber of her House, where she continued three Days and three Nights in prayer, beseeching God that he would vouchsafe to loose her out of that rebuke, or else to take her out of the earth. For thou knowest (O Lord) that I never had desire unto man, and that I have kept my soul clean from all uncleanly lust: I have not kept company with those that pass their time in sport, neither have I made my self partaker with them that walk in light behaviour: nevertheless, an Husband have I consented to take, not for my pleasure, but in thy fear. Now peradventure, either I have been unworthy of them, or else were they unmeet for me: for thou happily hast kept me for another Husband. And thus making her prayers to God, he heard her and sent young *Tobias* to be her husband, who being joyned together in Matrimony, lived all their days an holy life, in the fear

fear and laws of God.

Sheba, the Son of *Bichri* (as sooon as *David* was ^{Sam. 20.} restored to his Kingdom again) begun a new insurrection, and got all *Israel* to follow him, save only the men of *Juda* which stuck fast by *David*: and as he came into the City of *Abel* (to the which *Joab* followed him) the Governess of the City (being a Woman of wisdom) smote off the head of *Sheba*, and threw it over the Wall to *Joab*, and so the commotion ceased. *Sheba*, *vanity*, or *little accounted of*, or *uproar*.

Sceva, was a *Jew* born, and the chief Priest a- ^{Act. 19. 14.} mong the *Jews*. This Man had seven Sons, who for lucre sake, and to purchase unto themselves a great name thereby, attempted to cast out evil spirits by invocation of the name of the Lord *Jesus*, as *Paul* did, saying unto the Man possessed. We conjure you in the name of *Jesus* whom *Paul* preacheth, that ye depart out of the man: To whom the spirit answered and said: *Jesus* I know, and *Paul* I know, but who are ye? And as soon as he had spoken these words, the man in whom the evil spirit was, ran upon them, and got the upper hand on them. In so much that they had much ado to escape with their lives, and scarce got at the last naked and wounded out of the house. And this example of the Sons of *sceva* being bruted abroad among the *Jews* and *Gentiles*, many (which believed) came to *Paul* and confessed their offences. And beside that, divers other which had used such curious crafts of Conjurations, brought their books and burned them before all men, the price whereof were counted at fifty thousand * Silver-lings. ^{* A silver-ling was in value about a groat sterling, or more.}

Shelah, the youngest Son of *Judah*, being grown to ^{Gen. 38. 5, 11.} perfect age, and not given to *Thamar* in marriage according

ding to his Father's promise, was the occasion of *Thes-*
mar's playing the Harlot with *Judah* her Father-in-
law. *Shelah, dissolving.*

Gen. 11. 12. &c. **Shelah**, the Son of *Arphaxad* (of the generation of *Shem*) was the Father of *Eber*, whom he begot when he was thirty years of age, and lived after the birth of *Eber* four hundred and three years. Which make in the whole four hundred and xxxiii. years.

Gen. 9. 18. 23.
11. 10.
He is called
also *Malchib-
sedeck*. And
did first build
the City of
Salem, which
after was
called *Jeru-
salem*.
2 Sam. 16. 5.
&c.

Shem, the eldest Son of *Noah*, received praise of his Father because he covered his nakedness as he lay uncovered in his Tent. *Shem*, at the age of an hundred years, begot *Arphaxad* (two years after the Flood) and lived after five hundred years.

Shimei, the Son of * *Gera* (of the kindred and house of *Saul*) dwelt in a City called *Baburim*. And as it chanced *David* to flee thither for fear of his Son *Absalom*, this man came out against him cursing and railing out of measure, with such spiteful words as these: Come forth, come forth, thou bloud shedder, and man of *Belial*: The Lord hath brought upon thee now all the bloud of the house of *Saul*, in whose stead thou hast raigned. The Lord hath delivered the Kingdom into the hand of *Absalom* thy Son. And behold thou art come to thy mischief, because thou art a murtherer. And for all this, would *David* suffer no man to do him harm. So that *Shimei* went on still, cursing and railing, and hurling of stones and dirt at *David* like a madman. But when the time came that *David* should be restored to his Kingdom again, then *Shimei* (that in his adversity was his most cruel enemy) was now in his prosperity one of the first that met him to bring him home again: And being passed over *Jordan*, he fell down flat before *David*, saying: Oh let not my Lord impute

impute wickednes unto me, nor remember the thing that thy servant did wickedly, when my Lord the King departed out of *Jerusalem*, that the King should take it to heart, for thy servant doth know, how that I have done amiss: And therefore, behold, I am the first this day of all the house of *Joseph*, that am come to go down to meet my Lord the King: So *David* forgave him. But when the time of *David*'s departure out of this world drew nigh, among all things which he spake to *Solomon* his Son, he remembred *Shimei*, saying: Behold, thou hast here with thee *Shimei*, the Son of *Gera*, the Son of *Gemini* of *Bahurim*, which cursed me with an horrible curse, in the day when I went to *Mahanaim*, but he came to me at *Jordan*, and I sware unto him by the Lord that he should not dye. But thou shalt not count him as unguilty, for thou art a Man of wisdom and knowest what thou oughtest to do unto him. His hoar head shalt thou bring to the grave with bloud. And so *Solomon* being set in his Kingdom called *Shimei* and said: Build thee an house in *Jerusalem* and dwell there. And see thou pass not from thence any whither, for be thou sure, that the day thou goest out, and passest over the River of *Kidron*, thou shalt dye, and thy bloud shall be upon thine own head. *Shimei* thanked the King, and dwelt in *Jerusalem* the space of three years, and then it chanced two of his servants to run from him to *Achish* King of *Gath*, whereupon *Shimei* saddled his Ass, and went for his servants, and brought them home again. Then *Solomon* hearing of his doings commanded *Benajah*, to put him to death, for the wickedness he had done to his Father *David*. *Shimei*, bearing, or obedient.

Sennacherib, King of *Affyria* was a mighty Prince, ^{2 King. 18. 33.} which seeing that *Salmanazar* his Predecessor had conquered the King of *Israel* and made them Tributaries, thought it good to set upon the King of *Juda*, who at that time:

Here he saith,
he was of the
house of *Joseph*, and be-
fore he saith,
he was of
the house of
Saul. Of
the Fathers
side (saith
Lys) he was
of the house
of *Joseph*,
that is to say,
of the tribe of
Ephraim: but
of the mothers
side he was
of the house
of *Saul*.

2 King. 19.

time was the godly and most noble *Ezechias*. And when *Sennacherib* had gotten into his hands all the chief Cities of *Juds* and *Benjamin*, save only *Jerusalem*, he besieged that also, with such might and power, that *Ezechias* was fain to submit himself to the mercy of *Sennacherib*, offering him tribute, so much as he would demand. Upon which offer, *Sennacherib* promised *Ezechias*, that if he would pay him three hundred talents of silver, and one of gold, his land should be safe and in quiet, which promise he kept truly till the mony were payed. But as soon as he had received the money, he sent back again three of the greatest Captains he had, to make fresh War against *Ezechias*. And when they had pitched their Tents about *Jerusalem*, they sent for *Ezechias* to come and speak with them, who fearing his own life, sent three of his Noble-men unto them to know the matter. And when they had heard all the blasphemous words of *Rabshekah*, they returned and told them to *Ezechias*. Who hearing those evil news, rent his cloaths, and put on sackcloth, and fell prostrate upon his face, and prayed unto the Lord to help him, and to have mercy upon his people, and beside that, he sent to *Esay* the Prophet, desiring him to pray unto the Lord for them: whose Prayer the Lord heard, and bad him go tell *Ezechias*, that the blasphemous railing of *Rabshekah* should turn to his great shame, for he should go home again without victory, and never a stroke stricken. And so Almighty God sent his Angel which plagued the whole Army of the *Affyrians* with such a Pestilence, that in one Night there dyed 185.thousand. At the which suddain death, *Rabshekah* and all his Host that were left, ran away. And then, *Sennacherib* got him to *Niniveh*, where at the last, being in the Temple, worshipping his God *Nisroch*, his own Sons slew him. *Sennacherib*, the bush of destruction.

Selon,

Sehon, was King of the *Amorites*, whose Land ^{Numb. 21. 21.} bordered so upon the Land of *Canaan*, that *Moses* could ^{22. &c.} not pass from the Desert of *Cadesb* to *Canaan*, but he must needs go thorow it; wherefore *Moses* sent Messengers to King *sehon*, beseeching him of licence to pass thorow his land by the Kings highway, and he would neither hurt his Fields nor Vineyards, neither yet take so much as one drop of water for him and his Cattel to drink, but he would pay for it. Which reasonable request, *Sebon* refused. And thinking to have overcome *Moses* and all his People (because they were strangers sore laboured and wearied and knew not the Coast of his Countrey, neither the shifts of the Realm) he made out two great Armies against *Moses*: Who hearing thereof was so afraid that he asked counsel of God what he should do: And God bad him not fear, but fight manfully and boldly with them, for the victory should be his. And so was *Sehon* with all his power and policy overthrown. *Sehon*, ⁴ rooting out, or treading under foot.

Sephora, and **Phua**, were two of the Chiefest ^{Exod. 1. 16.} Midwives in all *Egypt*, unto whom King *Pharaoh* gave a commandment, that whensoever they did execute their office among the Women of the *Hebreus*, and saw in the birth a Man-child, they should kill it. But they, (fearing God more than man) brake his commandment, and saved all the Men-children, laying for their excuse unto the King, that the Women of the *Hebreus* were not as the Women of *Egypt*, but so strong and lively Women that they were delivered before the Midwives came. And for this deed, God dealt mercifully with the Midwives, because they feared him, and made them to prosper.

Sephora, Fair. Look, Zephora.

Sergius paulus, the Lieutenant or Lord De- ^{Act. 13. 7.} puty

puty of *Cyprus*, was a prudent man, who nevertheless had been sore seduced by one *Barjesus* the great Sorcerer. And now, hearing the Gospel to be sownen thoroughout all the Country by *Paul* and *Barnabas*, was desirous to hear it, whereupon he sent for them: By whose preaching and great miracles that they did before him, he was at the last turned to the faith of Christ.

*Gen. 4. 25.
5. 3.*

Seth, was the third Son of *Adam*, and gave himself all to vertue and godliness. His Father was at the age of an hundred and thirty years before he begot *Seth*. *Seth* was an hundred and five years old, before he begot *Enos*. He lived after the birth of *Enos* eight hundred and seven years. So that all the days of *Seth*, were nine hundred and twelve years. *Seth, set, or put.*

Sesac, look Sisach.

Gen. 34. cap.

Sichem, the Son of *Hemor* the *Hivite*, ravished *Dinah* the Daughter of *Jacob*. For the which deed, *Simeon* and *Levi* (the Brothers of *Dinah*) slew both *Sichem*, and his Father *Hemor* with many more.

Dan. 3. cap.

Sidrach, Meshach and Abednego, were three of *Daniel's* companions, and of the Children of *Anda*. Which three young men *Nabuchodonosor* (at *Daniel's* intercession) made Rulers over all the Officers in the Land of *Babylon*. And because they would not fall down to the King's golden Image which he had made and set up to be worshipped, they were accused to the King, as transgressors of his commandment. And being brought before the King, he straitly charged them, to be ready the next day when they heard the noise of *Trumpets* and other Instruments of Musick, to fall down and worship his Image as others did, or else they should be cast into the hot burning Furnace, and then let see (quoth he) what

what god is able to deliver you out of my hands: They answered and said: Oh *Nabuchodonosor*, we ought not to consent to thee in this matter: For why: our God whom we serve is able to keep us from the hot burning Furnace, (O King) and can right well deliver us out of thy hands: And though he will not, yet shalt thou know (O King) that we will not serve thy gods, nor do reverence to that Image which thou hast set up. The King hearing this, was so full of indignation, that he caused the strongest men that were in all his Host, to bind them hand and foot, and cast them into the Furnace, which Furnace was made so exceeding hot, that the flame of the fire destroyed those men that cast them in. And as the King looked into the Furnace after the men, he saw four walking at liberty in the midst of the Furnace, & the fourth man was like unto the Son of God to look upon. And being sore astonished thereat, he went to the Furnace mouth and said: O ye servants of God, come out of the Furnace. And when they were come forth, it could not be perceived, neither by the hair of their Heads, nor by the smell of their Garments, that ever any fire had touched them. And so the King praised the God of *Sidrach, Meshach* and *Abednego*, and promoted them to honour.

Silas, was a certain Disciple sent with *Paul* ^{Ad. 15, 27.} and *Barnabas* and other chosen brethren, to *Antioch* to ^{32, 40.} pacifie the variance, which was there happened about circumcision. And after the falling out of *Paul* and *Barnabas* about *John & Mark*, *Silas* became *Paul's* companion, and fellow-labourer in the Gospel a great while, and was in bonds with him at *Philippi*, where they converted the Jayler and all the Prisoners, and were delivered as *Romans*. From thence they departed to *Theffalonica*, where the *fewes* set the City in such an uproar against them, that *Paul* was fain to flye to *Athens*, leaving *Silas* behind him, with a precept, to make

Ab. 18. 5. speed after him, who came to *Paul* at *Corinth*.

Gen. 30. 9, &c. **Silpah**, was Hand-maid or Servant to *Leah*, who being given (by her Mistress consent) to *Jacob* to Wife, brought him forth two Sons, *Gad* and *Asber*. **Silpah**, a *Rheum* or *distillation at the mouth, or vileness*.

2 Cor. 1. 19. **Silvanus**, was a great letter forth of the Gospel with *Paul* and *Timotheus*, as is mentioned in the first and second Epistle to the *Theffalonians* first Chapters.

Luk. 2. 25, &c. **Simeon**, was a blessed old man dwelling in *Jerusalem*, which longed sore for the coming of the *Messias*. And whereas he had prayed unto God, to give him the gift, that he might but once see him with his bodily eyes before he departed out of this world, he received an answer of the Holy Ghost, that he should not see death until he had seen Christ with his fleshly eyes (which he had seen many a day before with the eyes of his faith.) And when the time came that the Child *Jesus* should be brought into the Temple by his Parents, *Simeon* by the inspiration of the Holy Ghost, came into the Temple a little before them, and when he had seen all things done by the Priest according to the law, he (of a godly zeal) took the Babe in his arms also, and said: Lord, now lettest thou thy servant depart in peace, according to thy promise: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people *Israel*. And when he had blessed the Babe, he said to *Mary* the Child's Mother: Behold this Child is set to be the fall and uprising again of many in *Israel*, and for a sign which is spoken against. And moreover, the sword shall pierce thy soul, that the thoughts of many hearts may be opened. **Simeon**, hearing, or a perfect hearing.

Simon,

Simon, the second Son of *Mattathias*, was a ^{1 Mac. 2.} Man of great wisdom, and the High Priest among the Jews. He helped much his Brother *Judas* and *Jonathas* in the Wars, and after the death of *Judas*, he discomfited *Bachides*, and was made Captain over the Jews after the apprehension of *Jonathas*, and overcame *Antiochus*. But in the end, he was of *Ptolomy* his Son-in-law most traiterously murthered.

Simon, of the Tribe of *Benjamin*, being a Ruler ^{2 Mac. 3.} of the Temple what time as *Onias* was the High Priest, went about to work much mischief in the City of *Jerusalem*. And when he saw that he could not overcome *Onias* and the other Priests that resisted him, he got him to *Apollonius*, which then was Governour of *Cele-syria* and *Phenice*, and told him that the Treasury in *Jerusalem* was full of innumerable money, which did not belong to the provision of the sacrifice, and that it were possible that these things might come to the King's hands: But when this betrayer of the money and of his own natural Countrey, saw the great Plague that fell on *Heliodorus*, (which was sent for the money) and that his cursed device could take no place, then he fell to railing and slandering of *Onias*, reporting of him, that he had moved *Heliodorus* to that malicious enterprise, yea, so much increased his malice against the godly man *Onias*, that he could not speak well of him. Wherefore *Onias* (the malice of *Simon* compelling him thereunto) complained on *Simon* to *Seleucus* the King, to have him reformed.

Simon, of *Cyrene*, the Father of *Alexander* and ^{Math. 17:32:} *Rufus*, was compelled to bear Christ's Cross when he went to his passion. It was the custome to make him that was condemned, to carry his Cross: And forasmuch

much, as *Jesus* was not able to do it for weakness, they took *Simon* as he came out of the field, and made him to bear it after *Jesus*.

Simon, a certain Pharisee, invited *Jesus* to his Table. And *Jesus* sitting at meat with him, there came in a certain Woman with an Alabaster Box of Ointment, who stood behind him weeping, and began to wash his Feet with tears, and to wipe them with the hairs of her Head. That done, she kissed them, and anointed them with her sweet Ointment. Then *Simon* which had well marked all her doings, spake within himself, saying: If this man were a Prophet, he would surely have known, who and what manner of Woman this is which toucheth him, for she is a sinner: To whose thought *Jesus* answered, and said: *Simon* I have somewhat to say unto thee: say on Master (quoth he.) There was a certain Creditor which had two debtors, the one ought five hundred pence, and the other fifty: And when they had nothing to pay, he forgave them both, which of them therefore, tell me, will love him most? *Simon* said: I suppose that he will love him best, to whom he forgave most: Thou hast truly said (quoth he.) Then *Jesus* turning unto the Woman, said to *Simon*: Seest thou this Woman, I entred into thine house, and thou gavest me no Water to my Feet, but she hath washed my Feet with tears, and wiped them with the hair of her Head: Thou gave me no kiss; but she since the time she came in, hath not ceased to kiss my Feet. Mine Head with Oil thou didst not anoint, but she hath anointed mine Head with Ointment. Wherefore I say unto thee, that many sins are forgiven her, for she* loved much; to whom a little is forgiven, will love a little.

* Love can-
seth not re-
mission of
sins: but
remission of
sins causeth
love.

Simon Magus, which had of a long time seduced the People of *samaria* with his sorcery and witchcraft, was

was had in so great estimation among the multitude, even from the highest to the lowest, that they counted him God's fellow, and to work all things by his power: so much were they given to follow the illusions of Satan, more than the truth of God. But when *Simon* had heard the preaching of *Philip*, and seen his miracles, and the number of People converted to the Faith of Christ, he was forced himself also (by the majesty of God's word) to confess the truth. And so (to cover his hypocrisy) dissembled to believe, and was baptised, and continued with *Philip*. But after this, when *Peter* and *John* were come from *Jersalem*, and had laid their hands on the People, by the which the Holy Ghost was given: *Simon* (coveting to have that gift as well as they) offered the Apostles money, to give him the power to do the same: To whom *Peter* said: Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money: thou hast neither part nor fellowship in this businels, for thy heart is not right in the sight of God: Repent therefore of this thy wickedness, and pray God that the thoughts of thine heart may be forgiven thee, for I perceive that thou art full of bitter gall, and wrapped in iniquity: Then said *simon*, pray ye unto the Lord for me, that none of these things which ye have spoken, fall on me. And so they left him full of malice and devilish poyson, tyed in the bonds of Satan.

Of *Simon* the Son of *Onias*, whose praise is set out, *Ecclesi. 50.*

Simon, one of Christ's kinsmen. *Matth. 13.*

Simon the Tanner, with whom Saint *Peter* hosted many a day. *Act. 9. 43. 10. 6.*

Simeon, surnamed *Niger*, which was one of the Prophets and Teachers, in the Congregation of *Antiochia*. *Act. 13. 1.*

Simon the Cananite, surnamed *Zelotes*, and one of the twelve. *Matth. 10. 4. Luke 6. 15.*

This *Simon Magus* was of so great estimation in *Rome*, that Images were erected to him as a God.

Philip. 4. 2. **Syntyche**, was a certain Christian Brother, to whom *Paul* sent salutations from *Rome*, exhorting him and *Euodias* to be of one accord in the Lord.

1 Eyd. 6. cap. 7. 1, 2, 3. **Sisernes**, the under Sheriff in *Syria* and *Phenice*, with other Chief Rulers there, went to *Zorobabel* and his Companions the *Jews* (which were come by *Darius* licence, to build the house of the Lord at *Jerusalem* again) and demanded who had given them such commandment. And when they saw the *Jews* would not cease, then he (with others) sent their letters of complaint to *Darius* the King to know his pleasure. And when they had received the King's answer, *Sisernes* with all the rest of the Rulers, obeyed the King's commandment, and helped the *Jews* with all diligence to build the sanctuary again, and so the work went forth and prospered.

1 Kings 14. 35: **Shisak**, King of *Egypt* came to *Jerusalem* in the fifth year of the reign of *Rehoboam*, with twelve hundred Chariots, and threescore thousand Horsemen, and People innumerable, and spoiled the Temple of the Lord, and the King's house, and took away all the Treasure in both, with the shields of gold, which *Solomon* had made, and so departed. *Shisak*, *an empty, or a void sack, or bag*.

Judges 4. cap. **Sisera**, was the general Captain of King *Jabin*'s Host. And trusting in the great strength of his Chariots of Iron (which were nine hundred) and power of his men, he went against the Children of *Israel*, thinking to have over-run them all. But God so wrought with the holy Prophetess *Deborah*, and with *Barak* her Captain, that they destroyed his Chariots with all his Host. So that *Sisera* him self was fain to flie on foot. And coming by the Tent of *Heber* (for there was peace between King

King *Jabin* and the house of *Heber*) he turned in. And being sore athirst, he desired *Jael* the Wife of *Heber* to give him some drink: and she brought a Bottle of Milk, and gave it him to drink, and when he had drunk, and was laid down to take his rest, he said to *Jael*: Go (I pray thee) and stand in the Tent-door: And when any doth come to enquire of thee, if there be any man here, say nay. And so thinking he had been safe enough, took his rest, and fell asleep. Then *Jael* with a Nail which she drove into his Head, slew him. *Sisera, he that feeth a Swallow.*

Shobby, the Son of *Nabab* out of *Rabbah* the City of ^{2 Sam. 17. 27.} the Children of *Ammon*, and *Machir* the Son of *Ammiel* ^{28, 29.} out of *Lo-debar*, and *Barzillai* the *Gileadite* out of *Rogel*, what time as *David* lay with his People in the Wilderness of *Mahanaim*, hungry, weary, and thirsty, brought unto him Bedding, Wheat, Barley, with all other necessaries, to ease and refresh *David* and his Men, in that time of adversity.

Sosthenes, of whom Saint *Paul* maketh mention ^{Act. 18. 17.} in his first Epistle to the *Corinthians*, first Chapter, was the chief Ruler of the Synagogue in the City of *Achaia*, against whom the *Greeks* had such indignation, for taking *Paul's* part against the *Jews*, that they fell upon him, before the Judges feet (where *Gallio* the Lord Deputy sat) and smote him: And *Gallio* not caring for those things, let them alone, and would not meddle with the matter.

Stachys, to whom *Paul* (in his letter of commendations) sendeth greeting, saying: Salute *Urban* our fellow-helper in Christ, and *Stachys* my beloved. ^{Rom. 16. 9.}

Stephanas was a faithful lover of Christ and his ^{1 Cor. 16. 15,} doctrine, ^{16, 17.}

doctrine, in whose commendation, *Paul to the Corinthians* writeth thus: Brethren ye know the house of *Stephanas*, and of *Fortunatus* and *Achaicus*: how that they are the first-fruits of *Achaia*: And that they have appointed themselves to minister unto the Saints: I beseech you that ye be obedient unto such, and to all that help and labour. I am glad of the coming of *Stephanas* and *Fortunatus*, and *Achaicus*: for that which was lacking unto me on your part, they have supplied. For they have comforted my spirit and yours: Look therefore that ye know them that are such.

Act. 6.

Steven, a Man full of faith, and of the Holy Ghost, was one of the seven Deacons chosen in the Congregation, to make provision for the poor, which did great Wonders and Miracles among the People. Against whom arose certain of the Synagogue, which were called *Libertines*, *Cyrenians*, and of *Alexandria*, *Cilicia*, and *Asia*, which disputed with him. And when they could not resist his wisdom, and the spirit of God wherewith he spake, they accused him of blasphemy against God and *Moses*, and brought him before the Council with their false witnesses ready, which said: We heard this fellow speak blasphemous words against this holy place and Law, saying that *Jesus of Nazareth* should destroy this place, and change the Ordinances which *Moses* gave us. And all the Council looked stedfastly upon him, and saw his face, as it had been the face of an Angel. Then *steven* (for as much as he was accused to be a denyer of God) made an earnest answer unto his accusation, in the end whereof, the Council waxed so angry against him, that their hearts clave asunder, and gnashed on him with their teeth. But he (being full of the Holy Ghost) looked stedfastly up with his eyes into heaven, and saw the glory of God, and *Jesus* standing at the right hand of God, and said: Behold, I see Heaven open,

7. cap.

open, and the Son of Man standing on the right hand of God, with the which, the People gave a great shout, and stopped their ears, and ran upon him all at once, and carried him out of the City to put him to death. And as they stoned him, he said: Lord *Jesus* receive my spirit. And kneeling down, cryed with a loud voice: Lord lay not this sin unto their charge: And so fell asleep in the Lord.

Susanna, the Daughter of *Hechias*, was a very ^{*Susanna 1.*} fair Woman, given to all vertue and godliness. Her husband's name was *Joachim*, a Man of great reputation among the *Jews*. In the first year that *Susanna* was married, there were two Judges made which resorted much to *Joachim*'s house, and all such as had any thing to do in the Law, came thither unto them. These two Judges (being wicked men) were so wounded with the love of *Susanna*, and burned so in lust after her, that they could not tell what to do: But neither durst tell the other his grief, nor yet (for shame) utter their inordinate lust unto her. And so on a day, when they had sat long in *Joachim*'s house about matters of the Law, and waited for to have their purpose on *Susanna*, and could not, they brake up and went home to dinner. And at their return again together, the one brake to the other their whole minds, and appointed a time, when they might take her alone. And when they had spye out a convenient time, that *Susanna* went into the Garden (as her manner was) with two of her Maidens only, to wash her self, these two hid themselves in the Garden against her coming. And as soon as the Maidens had shut the Orchard-doors, and were gone for Oyl and Sope for their Mistress, the two Elders came upon *Susanna*, and said: The Garden doors be now shut that no man can see us, and we burn in lust towards thee, therefore consent, and lye with us; if thou wilt not, we will bear witness

witness against thee that a young Man was in the Orchard with thee, and therefore thou sentest away thy Maidens. Then *Susanna* sighed and said: If I do follow your minds, it will be my death: and if I consent not unto you I cannot escape your hands. It is better for me to fall into your hands without the deed doing, than to sin in the sight of the Lord. And with that cryed out with a loud voice, and the Elders cryed out against her; which clamour on both parties was so great, that it was heard among the Servants without, which ran to the Orchard door and burst it open, to see what the matter was: And when the Servants had heard the Elders report of *Susanna*, they were greatly ashamed, for there was never such a report made of *Susanna* before. And so on the next morrow, the two Elders (full of mischievous imaginations) declared the matter to *Joachim* her husband to bring her to death. And when she was come with her Father and Mother, her Children and all her kinred, to be judged according to the law, she stood before the two wicked Judges with her Face covered, who commanded to take the Cloth from her face, that at the least they might be satisfied with her beauty: which thing being done, the Judges stood up and laid their hands upon the head of *Susanna*, saying: As we were walking in the Orchard alone, this Woman came in with her two Maidens, whom she sent away from her, making fast the Orchard door after them. Then started there up a young Fellow which lay hid in the Garden, and went unto her, & lay with her. Then we which stood in a corner seeing this wickedness, ran unto them, and saw them as they were together, but we could not hold the fellow, for he was stronger than we, and got open the door and leaped out: And when we demanded of her what fellow it was, she would not tell us: This is the matter, and we be witnesses of the same. Then *Susanna* cryed out and said: O everlasting God, thou searcher of

of hearts, thou that knowest all things before they come to pass; thou worest that they have born false witness against me: And behold, I must dye, whereas I never intended any such thing, as these Men have maliciously imagined against me. And as she was led toward the place of execution, the Lord of Heaven which heard her prayer, raised up the spirit of a little Child called *Daniel*, who cryed with a loud voice, saying: I am clean from the blood of this Woman. And when the People heard that, they stayed to know of the Child what he meant by his words. O ye Children of *Israel* (said he) are ye such fools, that without examination and knowledge of the truth, ye have condemned a Daughter of *Israel*? return again to Judgment, for they have born false witness against her. Then the People went back again, and the Elders took *Daniel*, and set him among them in Judgment. Who, when he had commanded the two false witnesses to be severed that he might examine them, he called the one before him and said: O thou that art old in a wicked life, now thy sins which thou hast committed afore time, are come to light: Tell me under what Tree thou sawest this Woman and the young fellow together? he said, under a Mulberry Tree. Now verily (quoth *Daniel*) thou hast lied, and art worthy of death, in that thou hast oppressed the innocent, and hast let the guilty go free, contrary to the words of the Lord, which saith: The innocent and righteous, see thou slay not. Then he called the other and said: O thou seed of *Canaan*, but not of *Juda*, Beauty hath deceived thee, and lust hath subverted thine heart: Thus have ye dealt with the Daughters of *Israel*, and they (for fear) consented unto you, but the Daughters of *Juda* would not abide your wickednes: Now tell me, under what Tree didst thou take them companying together? He answered, under a Pine Tree. Now verily said *Daniel*, thou hast lied also against thine

thine head. The Messenger of the Lord standeth waiting with the Sword to cut thee in two, and so to destroy ye both. And with that the whole Assembly cryed with a loud voice, and praised God, which so miraculously had preserved *Susanna* that day. And so fell upon the two wicked Judges, and according to the law of *Moses*, put them both to death.

Susanna, one of those godly Women which followed Christ and his Apostles, relieving them with her substance, as much as lay in her power.

T.

Mark. 10.3. **T**HADDAEUS, was one of the twelve Apostles.
Thaddæus, praising, or confessing.

*Act. 14. 1,
2. Sc.*

Tertullus, was a certain Oratour, which *Ananias* the High-Priest had brought with him, to inform *Felix* the Ruler against *Paul*. And when *Paul* was brought forth, *Tertullus* began to accuse him, saying: Seeing that we live in great quietness by the means of thee, and that many good things are done unto this Nation, through thy providence, we acknowledge it wholly and in all places most mighty *Felix* with all thanks. Notwithstanding, that I be not tedious unto thee, I pray thee that thou wouldest hear us of thy courtesie, a few words: For we have found this man, a Pestilent fellow, and a mover of debate unto all the *Jewes* throughout the World, and a maintainer of the Sect of the *Nazarites*: And hath also gone about to pollute the Temple, whom we took and would have judged according to our law: But the chief Captain *Lysias* came upon us, and with great violence took him away out of our hands, commanding his Accusers to come unto thee. Of whom thou mayst (if thou wilt inquire) know the certainty of all these things, whereof we accuse him. *Tertullus, a false reporter, or a teller of tails, a lyar.*

Terah,

Terah, was the Son of *Nabor*, the Son of *Serug*. ^{Gen. 11. 24.}
 He, at the age of seventy years, begot *Abraham*, but ^{25, 26, &c.}
 he had before by another Wife, *Nabor* and *Haran*. All the
 days that *Terah* lived were two hundred and five years.

Terah, Smelling. Look in the story of *Abraham*.

Tertius, was the name of him that wrote the Epistle of *S. Paul* to the *Romans*, while *Paul* indited it, ^{Rom. 16. 22.}
 saying on this wise: I *Tertius* salute you, which wrote
 this Epistle, in the Lord. *Tertius, a Latine word.*

Thamar, the Daughter of *David* was so beautiful ^{2 Sam. 13. 12.}
 a young Woman that *Amnon* her Brother fell sick for her
 love. And when she had visited *Amnon* (at her Father's commandment) and drest him certain meat, and
 brought it into his Chamber, he began to force her to lye
 with him. Then she seeing that, said: Nay, my Brother
 do not force me, for no such thing ought to be done
 in *Israel*, commit not this folly. For whither shall I be
 able to go with my shame? And thou shalt be as one of
 the fools in *Israel*: Now therefore I pray thee speak
 unto the King, and he will not deny me unto thee. How-
 beit, *Amnon* would not hearken unto her voice, but being
 stronger than she, forced *Thamar* and lay with her.
 And then was his hatred so great against her, that he
 thrust her from him, and bad her get her out of his sight:
 Well (said *Thamar*) Thou hast no cause thus to in-
 treat me, for this evil, that thou puttest me away, is
 greater than that thou didst unto me. Nevertheless,
 there was no remedy, but out of his house she must go.
 And when his servant had put her forth, and made fast
 the doors after her, she put ashes upon her head, and rent
 her garment (which was of divers colours and the manner
 of apparel that Kings Daughters, such as were Virgins,
 did use to wear) and so went crying home to her Brother.

Abfa-

Absalom's house, where she remained desolate. Tha-
mar, a Palm-tree.

Thamar, which was Daughter-in-law to *Judah*, the
Son of *Jacob*, Read her story, in the story of *Judah*.

Thamar, the Daughter of *Absalom*, 2 Sam. 14. 27.

23. 5. 36.

Theudas, was an Inchanter, and false deceiver, who by boasting himself to the People, and promising of prodigious things, drew unto him a great company of Men, to the number of four hundred. Whose wicked enterprise (for as much as it proceeded of malicious spite) came to an untimely end. For both he himself suffered death and his partakers, some slain and some taken Prisoners. And so the rest being scattered abroad, the sect came to nought.

2 King. 16.
7. Sc.

Thiglath Pileser, King of *Affyria*, who had received of *Abaz* King of *Juda* a great Summ of Treasure to come and help him against *Rezin* King of *Syria*, came to *Damascus*, and took the City, and slew *Rezin* the King there: And carried the People away to *Kyr*.

2 Sam. 8. 9. Sc.

Thoi, King of *Hamath* had a great enemy of *Hadar-
reza* King of *Zoba*. And when he heard how *David* had overcome and beaten him, he sent his Son *Joram* to *David*, with Vessels of Gold, silver and brass, for a present, and to salute him with peace, and to give him thanks, for that he had fought with his ancient Enemy, and so valiantly overcome him.

Judg. 10. 1. Sc.

Thola, the Son of *Push* of the generation of *Isa-
char* dwelling in *Shamir* in Mount *Ephraim*, succeeded his Uncle *Abimelech*, and judged *Israel* three and twenty years, and was buried in *Shamir*. And after him rose *Jair*. *Thola*, a Worm.

Thomas,

Thomas, otherwise called *Didymus* (which signifieth in English doubtful) was one of the twelve Apostles of Christ. Who (what time as the Disciples dissuaded Jesus from going into Jewry again, forasmuch as the Jews had lately sought to stone him) said: Let us also go, that we may dye with him. This Thomas, ^{Mat. 10. 3. John 11. 16.} ^{20. 24. &c.} doubting of the Resurrection of Christ, said unto his fellows which told him, that they had seen the Lord: Except I see in his hands the print of the Nails, and put my finger into the print (or place) of the Nails, and put my hand into his side, I will not believe. After eight days (Thomas being with the Disciples) came Jesus again, and stood in the midst, saying: peace be with you: and said to Thomas, put thy finger here and see my hands, and thrust forth thy hand and put it into my side, and be not faithless but faithful. Then Thomas conceiving a full faith that it was the Lord, said: Thou art my Lord and my God. Which confession Jesus did well accept and embrace, but yet withal to reprove the hardness of his belief, he said unto him: Thomas, because thou hast seen me thou believest: Blessed are they that have not seen, and yet have believed. Thomas, *A twin.*

Tiberius, was an Emperour, of whom Saint Luke ^{Luk. 3. 1.} maketh mention in his Gospel, saying: That in the fifteenth Year of his Reign, the Word of God came to John Baptist in the Wilderness. Tiberius, *A good sight or vision.*

Tychicus, was one of the Disciples, which went out ^{Act. 20. 4.} of Asia, to Troas, where he abode Paul's coming, who sent him afterward to the Ephesians, and also to the ^{Eph. 6. 21.} Collofians with his Epistles, to inform them in what ^{Col. 4. 7.} case he stood, and what he did in all things. Tychicus, *casual, or coming by chance.*

Timothy, was a certain Captain of the *Ammo-nites*, which was twice overcome and put to flight of *Maccabæus*, and at the third time so sore discomfited (through help of the five Men which God made to appear on Horseback, with Bridles of Gold leading the *Jews*, and two of them having *Maccabæus* between them) that *Timothy's* Host were so confounded with blindness and so sore afraid, that they fell down and were slain of them, twenty thousand and five hundred Foot-men, with six hundred Horsemen, and he himself fain to take the strong hold of *Gazar*, to the which *Maccabæus* laid siege four days, and could not win it. Wherefore they within (trusting to the strength of the hold) fell to cursing and railing on the *Jews* with most spiteful words, and made so great cracks and boast of their strength, that on the fifth day, the *Jews* were so chafed in their minds, that with bold courage they scaled the Walls, and set the Ports on fire, and burnt those crackers and blasphemers, and got the Castle which was two days in destroying, where (at the last) they found *Timothy* (which was crept into a corner) and slew him, with *Cereas* his Brother, Captain of the Castle. Read the story of *Dositheus*. *Timothy, the honour of God, or he that honoureth God.*

Timothy, was a certain godly Disciple, whose Mother was a *Jew*, and his Father a *Gracian*. Of this Man there went so good a report of his vertuous living among the brethren of *Lystra* and *Iconium*, that *Paul* was much desirous to have him go forth with him in his Journey, wherefore he took and circumcised him, because of the *Jews* in those Quarters, which knew his Father to be a *Greek*. And so went *Timothy* forth with *Paul*, and (as he reporteth) even as a Son with the Father, bestowed he his labour with him upon the *Gospel*. He was a Man of great study and abstinence, through

through the which he fell oftentimes sick. And therefore *Paul*, to measure his abstinence, exhorteth him to ^{1 Tim. 5. 23.} drink no longer water, but to use a little Wine.

Tyrannus, was a certain School-master in *Afia*, ^{Act. 19. 9.} in whose School *Paul* disputed daily by the space of two years. *Tyrannus*, Commanding, or a Prince, a Tyrant.

Titus, was S. *Paul*'s Disciple, whom (for the excellent gifts that were in him) *Paul* loved as if he had been his own natural Son. And made him the chief Overseer (or as ye would say Archbishop) of the Christian Congregation in the noble Isle of *Crete*. And in every City within the Isle, *Titus* ordained an Overseer (which we call a *Bishop*) for the which cause, *Paul* prescribed unto him, the true form of a *Bishop* or Shepherd of Christ's Flock. *Titus*, Honourable.

Toby, was a godly Man of the Tribe and City of ^{Tob. 1.} *Nephtali*: And being brought into great captivity, in the days of *Salmanasar* King of *Affyria*, yet would he not forsake the way of truth, nor worship the golden Calves (as others did) neither yet defile himself with the Heathens meat, but always kept his heart pure unto God. For the which, the Lord gave him such favour in the sight of *Salmanasar* the King, that *Toby* had power to go where he would, and to do whatsoever he listed. Then *Toby* having this liberty, went about comforting all those that were in Prison, both with his goods and godly exhortations. Such was his daily exercise to feed the hungry, to cloath the naked, and to bury the dead, with such like deeds of Charity. And when the time came that *Sennacherib* (which hated the Children of *Israel*) raigned in his Father's stead, and in his wrath slew many of them: *Toby* buried their bodies, for the which the King commanded to slay him, and to take away his goods,

Tab. 2.

goods, who nevertheless (through friendship) escaped and fled. And after the Kings death, being slain of his own Sons within *xlv.* days after, *Toby* returned and was restored to his goods again, and called his kindred and friends together, and made a great feast. And sitting at the Table with his Guests, one told him there lay an *Israelite* slain in the street, who then immediately leapt from the Board, and went fasting to the dead Corpse, and brought him home to his house, where he hid him privately until the Sun was down, and then buried him. For the which deed his friends reproved him, because he had been in danger but a little before, even for the like matter. But nevertheless, *Toby* (fearing *GOD* more than the King) would take the slain, and hide them in his house, and bury them at *Midnight*. Infomuch that one time he was so weary with burying the dead, that he got him home, and laid him down beside a Wall for weariness, where he fell asleep: And so lying, there fell down upon his eyes, warm dung out of a Swallows Nest, which took away his sight, that he could not see, against the which plague of blindness he never grudged, but remained steadfast in the fear of *God*, giving him thanks as well for that, as other gifts of health. And this temptation *God* suffered to fall on *Toby*, for an example of patience to all that should come after. Finally, of his great patience, deeds of charity, and other godly exhortations, his book is full. He lost his sight at the age of six and fifty years. And was restored at three-score, so that he remained blind about four years. And lived after he had received his sight two and forty years, and so he dyed at the age of an hundred and two years, and was honourably buried in the City of *Ninive*. *Toby, the Lord is good.*

Dl. 14. 2, 3.

Tab. 2.

Toby, the Son of Toby, being brought up in the fear of God, followed the virtuous steps of his Father in.

in all things. He was sent to the City of *Rages* to one *Gabael* for certain Money which his Father had lent him. And (after many dangers by the way) was, by God's providence, whose Angel was his guide, married there, to the Daughter of *Raguel*, whose name was *sara*. And when he had tarried with his Father and Mother-in-law, about fourteen days, he returned home with much substance, to the great consolation and comfort of old *Toby* his Father, and *Anna* his Mother. After whose death (when he had remained at *Ninive* the space of two and forty years) he departed with his Wife and seven Sons to the City of *Rages*, where he found his Father and Mother-in law, both living in great age, on whom he took the care until they died, and was Heir to all their Goods. And when this *Toby* had lived xcix. years, he dyed and was buried. After whose death, his Posterity continued in such an holy conversation of life, that they were beloved and accepted both of God and Man.

Toby, the Ammonite and Son-in-law to *Sheca-* ^{2 Esd. 2.} *niah*, was one that conspired with *Sanballat* to hinder the building of *Jerusalem*. For when *Sanballat* said in derision of the *Jewes*: What do these weak *Jewes*? will they fortifie themselves? Will they sacrifice? Will they finish it in a day? Will they make the stones whole again out of the heaps of dust, seeing they are burnt? Then *Toby* which stood beside him said: Although they build, yet if a Fox go up, he shall even break down their stone Wall. This *Toby* wrought all the ways he could, both by Letters and false Prophets hired for Money, to fright *Ezdras* from the work, but could not prevail.

Tryphena, and **Tryphosa**, were certain godly Wo- ^{Rom. 16. 12.} men, to whom Saint *Paul* (for their diligent labour in the.

6. cap.

7.

8.

11.

14.

6.

the Gospel) sendeth greetings, saying: Salute Tryphena and Tryphosa, which Women laboured in the Lord.

Tryphena, a fine, nice, or delicate Woman.

¹ Mac. 11.

^{12. 39. 40. &c.}

Tryphon, was a certain great Man which took part with King *Alexander* against King *Ptolemy*. And when *Alexander* was dead, *Tryphon* found the means to get his young Son *Antiochus* out of the hands of *Emasuel the Arabian* (who had brought him up) to reign in his Fathers stead. And when he had got the government of the young King, he conceived treason against him, which he thought could never be well brought to pass, so long as *Jonathan* (whom the King had made High Priest) was his friend, wherefore he sought to kill *Jonathan*, that he might come the easier by his wicked purpose. So *Tryphon* went to a place called *Bethsan*, at the which place *Jonathan* met him with forty thousand Men. Then *Tryphon* perceiving the great Host that *Jonathan* brought, was afraid, and thought it not best to meddle with him at that time, but to use some policy how to betray him. And so commanding all his Souldiers to be as obedient to *Jonathan* in all things, even as they would be unto himself, he received him honourably with great rewards. And being met together, *Tryphon* said to *Jonathan*: Why hast thou caused this People to take such travail, seeing there is no War between us? Therefore send them home again, and chose certain Men to wait upon thee, and come thou with me to *Ptolemais*, for I will give it thee, with other strong Holds, for that is the only cause of my coming, and so I must depart. Then *Jonathan* (believing *Tryphon*) sent away his Host, all save a thousand, and so went with *Tryphon* to *Ptolemais*. And as soon as *Jonathan* and his Men were entred the City, the Gates were shut and *Jonathan* put in ward, and all his Men were slain. After this, *Tryphon* went into the Land of *Judah* with

¹ Mac. 13.

with a great Host, having *Jonathan* with him in ward. And when he had knowledge that *Simon* stood up in the stead of his Brother *Jonathan*, and that he would come against him, he sent word to *Simon*, that whereas he kept *Jonathan* his Brother in ward, it was but for mony he ought in the King's account, and other busines he had in hand. Therefore if he would send him an hundred Talents of Silver, and the two Sons of *Jonathan* to be their Father's surety, he would send him home again: But *Simon* knew his dissembling heart well enough. Yet nevertheless (lest he should be a greater enemy to the People of *Israel*, and say another day, that because he sent him not the Money and the Children, therefore is *Jonathan* dead) he sent him both the Money and the Children. Then *Tryphon*, having the Money and Children, kept *Jonathan* still, and shortly after put both the Father and his Children to death. Now *Tryphon* to bring his long intended purpose about, on a time as he walked abroad with the young King, he most traiterously slew him, and possessed the Realm, and crowned him self King of *Asia*, and did much hurt in the Land. Finally, *Tryphon* was so hated of all men, that when *Antiochus* the Son of *Demetrius* came upon him, the most part of his own Host forsook him and went to *Antiochus*, who never left persecuting of *Tryphon*, till he made him flee by Ship, where he was never seen more. *Tryphon, a delicate and fine man.*

15. cap.

Trophimus, was an *Ephesian* born, who went *Ad. 20. 44.* with *Tychicus* out of *Asia* to *Troas* to make all things ready against *Paul's* coming, and abode there till *Paul* came, from thence they went with *Paul* to *Jerusalem*, where certain *Jews* which were of *Asia*, moved the People against *Paul*, complaining of him, that he had brought *Greeks* with him to pollute the Temple, because they saw *Trophimus* with him in the City, whom *they* *21. 28. Oct.*

they supposed *Paul* had brought into the Temple.

Gen. 4.

Tubal, was the Son of *Lamech* by his Wife *Adah*. And was the first that invented the Science of Musick, by the strokes and noise of the hammers of his brother *Tubalcain* which was a Smith, and the first finder out of Metal, and the working thereof. *Tubal* was his brother by Father and Mother, and *Tubalcain* only by the Father, for *Zillah* was his Mother. *Tubal, born, or brought, or worldly.* *Tubalcain, Worldly possession.*

V.

Ester 1.

VASHTI, was a very fair Woman, and Wife to *Ahasuerus* (otherwise called *Artaxerxes*) King of *Perisia*. And because she would not come to the King when he sent for her, a Law was devised and made by the seven Princes of *Perisia* and *Media*. That forasmuch as it could not be chosen, but that this deed of Queen *Vashti* must needs come abroad into the ears of all Women, both Princes and others, and so despise their Husbands, and say: Thus and thus did *Vashti* to *Ahasuerus*, by which occasion much despitefulness and wrath should arise: The King should therefore put her away and take another, to the end that all other Women (great and small) should hold their Husbands in more honour. And so she was divorced from the King, and *Ester* received in her place. *Vashti, Drinking.*

Rom. 16. 9.

Urban, was a certain faithful Christian Brother, to whom *Paul* sent greetings, saying: Salute *Urban* our helper in Christ.

1819

2 Sam. 11.

Uriah, the *Hittite*, was a Man always (for the most part) employed in the King's Wars with *Joab* the King's Captain-General. This *Uriah* had a fair Woman to his Wife called *Bathsheba*, whom King *David* (in

(in his absence) had got with Child. And when the King had knowledge that the Woman was conceived, he sent for *Urias* to come home. Who being come to the King, and had told him of all things concerning *Joab* and his Men of War: The King bad him go home to his house, and repose himself there a while with his Wife. And so *Urias* being departed from the King, went not home to his Wife, but lay without the King's Gate, he and all his Men that night. And when on the morrow, the King had knowledge thereof, he sent for *Urias*, and demanded why he went not home. To whom he said: The Ark of *israel* and *Juda* dwell in Tents, and my Lord *Joab* and the servants of my Lord, abide in the open Fields: shall I then go into mine house to eat and drink, and lye with my Wife? By thy life, and by the life of thy soul, I will not do this thing. Then he was commanded to tarry a day or two more, and the King wrote a Letter to *Joab*, the Tenour whereof was this: That he should set *Urias* in the fore front of the Battel, where it was sharpest, to the intent he might be slain. And so *Urias* departed from the King, carrying his own death with him, and was soon dispatched out of his life. *Urias, the light of the Lord.*

Uriah, was the High-Priest in the time of *Ahas* King ^{2 Kings. 16.} _{10, 11, &c.} of *Juda*. And having the pattern of an Altar sent unto him by the King from *Damascus*, to make him the like against his coming home, *Uriah* consented to the King's wicked mind, and made the Altar, and did whatsoever the King would have him to do, without any regard to the Laws of God.

Uzzah, and *Abio*, were the Sons of *Abinadab*, which waited upon the new Cart, whereon the Ark of God, (which was taken out of their Fathers house to be carried to the house of *Obed*) was laid. And forasmuch as *Uzzah*

T t

(of

^{2 Sam. 6. 3.}
_{4, &c.}

(of a good intent) put forth his hand to stay the Ark when the Oxen stumbled, the Lord smote him for his fault, that he dyed, even before the Ark.

6

Z.

Gen. 30. 19.

49. 13.

ZABULON, was the sixth Son of *Jacob* and *Leah*. Of whom his Father prophesied before his death, saying: *Zabulon* shall dwell by the Sea-side, and he shall be an haven for ships, his border shall be unto *Zidon*. *Zabulon, a dwelling.*

Luke 1. cap.

Zachary, was a certain godly Priest in the days of *Herod* King of *Jewry*, which came of the course or Family of *Abiathar*. And walked so perfectly in the Ordinances and Laws of the Lord, that no Man could justly complain of him. But he had no Child by his Wife *Elizabeth*, for she was barren. And when his course came to burn incense (evening and morning according to the law) he went into the Temple. And as he was in prayer, an Angel appeared unto him, saying: Fear not *Zachary*, for thy Prayer is heard: And thy Wife *Elizabeth* shall bear thee a Son, and thou shalt call his name *John*, &c. Whereby, said *Zachary*, shall I know this, for I am old and my Wife old also. I am *Gabriel* (quoth the Angel) which am sent unto thee, to shew thee these glad tidings: And behold, thou shalt be dumb and not able to speak, until the day that these things be performed. And so *Zachary* remained speechless until the time came that his Wife brought him forth a Son. And when the Child should be circumcised, great controversie was there about his name. Some would have him called *Zachary*, some by one name, some by another, and his Mother would have him called *John*, but to that would none agree, because there was none of the kindred so named. Then they made signs to *Zachary*, how he would have his Son called: And he calling (by signs)

signs) for writing tables, wrote therein: His name is *John*. Whereat they all marvelled. And immediately the mouth of *Zachary* was opened, so that he spake and said: Praised be the Lord God of *Israel*, for he hath visited and redeemed his People, &c.

Zachariah, the Son of *Jeroboam* King of *Israel*, began his Reign in the eighth and thirtieth year of *Azariah* King of *Juda*, and walked in the sins of *Jeroboam* the Son of *Nebat*, as did others before him. He had not reigned six Months, ere that *Shallum* conspired against him and slew him even in the face of the people, & reigned in his stead. This *Zachariah* was the fourth and the last King of the generation of *Jehe*, which the Lord had promised should sit on his seat after him, when he said: Thy Children unto the fourth generation after thee, shall fit on the seat of *Israel*. 10. cap. 30.

Zarah, was one of the two Twins which *Thamar* Gen. 38.29,30. bare unto *Juda* at one birth, who proffering to come forth before his Brother, put forth his hand, and when the Mid-wife had tyed a red thread about it, he pluckt it in his hand again, and then his Brother came out first, whom they called *Pharez*, and then he with the red thread about his hand, whom they called *Zarah*.

Zachariah, the Son of *Jebojada*, was an holy Prophet. And when he saw *Joash* King of *Juda* (whom his Father had trained from his youth up in the fear of God) with all his People declined from the Lord to the worshipping of Idols, and would not hear the Lord's admonition sent by his Prophets to call them home again, he stood up before the People and said: Why transgress ye the Commandments of the Lord? Surely it shall not prosper: because ye have forsaken the Lord, he also hath forsaken you. For the which, the King (not regarding

This Prophet 2 Chron. 24.25.
is also called the Son of *Barachias*, *Matib. 23. 35.* because his Progenitors were *Ido*, *Barachias*, and *Jebojada*.

ding the kindness of *Jehojudah* his Father) commanded the People to stone him to death, in the court of the house of the Lord. And as he suffered his Martyrdom, he desired the Lord to revenge his death, and to require his blood at their hands.

Luke 19. 2.
3. ~~3.~~

Zaccheus, was a Publican, and chief receiver of the King's Tribute among them. He was a very low man of stature. And being much desirous to see *Jesus* what manner a Man he should be, made great means to see him. And when he saw the prease so great that he could not, he ran before (knowing which way he would come) and climbed up into a wilde Figg-Tree. And when *Jesus* saw him in the Tree, he said: *Zacchens*, come down quickly, for to day I must abide at thy house. And *Zacchens* came down & received him joyfully. And shewing forth the true fruits of repentance, said: Behold Lord, the half of my goods I give to the poor, and if I have done any man wrong, I restore him four-fold. To whom *Jesus* said again: This day is salvation come to this house, forasmuch as thou art also become the Son of *Abraham*. *Zacchens*, pure, neat, or clean.

1 Chron. 2. 16. **Zerbiah**, was *David's* Sister. Her three Sons were *Joab*, *Abisbai* and *Asabel*.

2 King. 24. 17. *Zedekiah*, the fourth Son of *Josiah* was one and twenty years old when *Nabuchodonosor* made him King of *Juda* in the stead of *Jehoachaz* his Brother's Son. And made him take an oath of the Lord, faithfully and truly to serve the *Chaldeans*, in token whereof he changed his name, from *Mataniah* to *Zedekiah*. This King suffered sin and wickedness so much to raign in his Land (as well among the Head-Rulers and Priests, as among the common sort) that God was forgotten, his Word despised, and his Prophets misused. Wherefore the Lord stir-
Jer. 37. cap. red

red up the *Chaldeans* (with whom he had broke his League) which came and destroyed the City of *Jerusalem*, and the holy Temple of God with fire (as the Prophet *Jeremy* had said) and took *Zedekiah* the King (his Army being dispersed) in the plain of *Jericho*, and brought him to the King of *Babylon*, who first destroyed both his Sons before his face, and then pulled out the eyes of *Zedekiah*, and so carried him to *Babylon* bound with two Chains, where he dyed, his People remaining in bondage until the days of *Cyrus*, which was about three-score and ten years. *Zedekiah, the Justice of the Lord, or the Lord's judgment.*

Zedekiah, the Son of *Chenaanah* was one of the false ^{1 King. 22. 24.} Prophets which deceived *Ahab*. And when *Michajah* the true Prophet of God spake against them, this *Zedekiah* smote him on the Cheek, saying: When went the spirit of the Lord from me, to speak unto thee: Well, said *Michajah*: Thou shalt see in that day, when thou shalt go from Chamber to Chamber to hide thee.

Zelophehad, the Son of *Hepher*, the Son of ^{2 Num. 26. 33.} *Gi-lead*, the Son of *Machir*, the Son of *Manasses*, the Son of *Joseph*, had five Daughters, who forasmuch as their Father dyed in the Wilderness without Male-issue, and was none of those that rebelled against the Lord in the Congregation of *Chore*, they required of *Moses* to have a possession among their Fathers brethren, lest the name of their Father should be utterly taken away from among his kindred. Whose request God allowed, and bid *Moses* give them a possession among their brethren, and to make a law, that whosoever dyed without a Son, his Inheritance should turn to his Daughter. If he have no daughter, to his brethren. If he have no brethren, to his Fathers brethren. If his Father have no brethren, then it should turn to the next of the kin. And also to establish ^{Two of sundry Tribes.} their

should not
marry toge-
ther.

their inheritance, that it should not be removed through marriage into another Tribe, an order was taken, that no Tribe should marry with another Tribe, but every Tribe should marry with whom he list, among his own Tribe and Kindred. And so the Daughters of *Zelophehad* were married to their Father's Brothers Sons, which were of the kindred of *Manasses* the Son of *Joseph*, by which means their inheritance remained still in the Tribe and kindred of their Father.

2 Th. 3. 13.

Zenas was first an Interpreter of *Moses* Law, and afterward became an earnest Preacher of the Gospel of Christ. Of whom *Paul* writeth to *Titus* (Bishop of Crete) that whosoever *Zenas* departed from him, he should bring him on his Journey with all diligence, and that nothing should be lacking unto him. His words to *Titus* were these: Bring *Zenas* the Lawyer and *Apollos* on their Journey diligently, that nothing be lacking to them. *Zenas, Living.*

Exod. 2. 21, &c.

Eleazar was
not circumci-
sed, & therefore
G O D was
angry with
Moses, faith
Lys.

Zipporah, was the Daughter of *Raguel*, Priest of *Ma-dian* and Wife to *Moses*, by whom she conceived and bare him two Sons: The one *Gersom* and the other *Elea-zer*. And as she went with *Moses* her Husband toward the Land of *Egypt*, by the way in her Inne, she took a sharp Knife and cut away the foreskin of her Son, and cast it at his feet, saying: Thou art indeed a bloudy husband unto me; she said a bloudy husband because of the circumcision. *Zipporah, A mourning.*

2 Sam. 9.

16. 1, 2, &c.

Zibah, was one of King *Saul*'s old Servants, after whose death he belonged to *Mephiboseth* the Son of *Jo-nathan*, and had the oversight of all his Master's Lands, which *David* had restored unto him, and the govern-
nance also of *Micha* his Master's Son. This *Ziba* (in-
tending to deceive his Master) what time as *David*
fled

fled from *Abſalom* his Son, and was a little past the top of Mount Oliver, met him with a couple of Asses saddled, and upon them two hundred loaves, and one hundred bunches of Raisins and an hundred of dried Figgs and a bottel of Wine. And when the King saw him, he said: What meaneth thou with these *Ziba*? They be (quoth he) Asses for the King's Houshold to ride on, and Bread and Fruit for the young Men to eat, and Wine that such as be faint in the Wilderness may drink. Then said the King, where is thy Master *Mephiboſbeth*? *Ziba* said, behold, he tarrieth still at *Jerusalem*, for he said: This day shall the house of *Israel* restore me the Kingdom of my Father. Then said *David* to *Ziba*: Behold, all are thine that pertained to *Mephiboſbeth*. Then said *Ziba*: I do homage unto thee, I beseech thee I may find grace in thy sight, my Lord, O King. Thus *Ziba* deceived his Master, and got his Land from him: But when the King was returned again to *Jerusalem* and perceived by *Mephiboſbeth* that *Ziba* had wrongfully accused him, he commanded the Land to be divided between them. *Ziba, Fulnes, or an Oath.*

Zimri was the servant of *Ela* the Son of *Baaſba* King of *Israel*, and Captain of half his Chariots, who, or his Master had reigned full two years, conspired against him and slew him, as he was in *Tirzah* drinking till he was drunken in the house of *Arza* Steward of his House in *Tirzah*. And reigned in his stead in the time of whose reign (which was but seven days) he slew all the house of *Baaſba*, leaving neither Kinsman nor friend of his alive. At this time had *Ela* the King an Host of Men lying at the siege of *Gibbethon* a City of the *Philistines*. And when they heard of the Treason of *Zimri*, and that he reigned in the stead of *Ela*, they (with one consent) made *Amri* their Captain, King, who then went and besieged *Zimri* where he lay in the City

<sup>1 King. 16.
9, 10, &c.</sup>

City of Tizah: And when Zimri saw that the City must needs be won, then he (lest they should take him alive and put him to a shameful death) burnt himself and the King's house with fire, and so dyed. Zimri, a singing, or making melody.

*Ezdras 3.
Ch 4. cap.*

Zorobabel, the Son of Salathiel, with all the Jewes which were delivered from Babylon by Cyrus, returned to Jerusalem, where they repaired again the City and Temple of God, and renewed their Laws, though they were sometime hindred and lett bytheir enemies about them. Zorobabel, Free from confusion, or strange.

F I N I S.

